THE

ASSEMBLY'S MISSIONARY MAGAZINE;

OR

EVANGELICAL INTELLIGENCER.

VOL. II. MAY, 1806. No. V.

BIOGRAPHY.

LIFE OF THE REV. WILLIAM TENNENT.

[*Concluded from page* 166.]

WHEN the late Rev. George Whitefield was last in this country, Mr. Tennent paid him a visit as he was passing through New-Jersey. Mr. Whitefield and a number of other clergymen, among whom was Mr. Tennent, were invited to dinner by a gentleman in the neighbourhood where the late Mr. William Livingston, since governor of New-Jersey, resided, and who, with several other lay gentlemen, were among the guests. After dinner, in the course of an easy and pleasant conversation, Mr. Whitefield adverted to the difficulties attending the gospel ministry, arising from the small success with which their labours were crowned. He greatly lamented, that all their zeal, activity and fervor availed but little; said that he was weary with the burdens and fatigues of the day; declared his great consolation was, that in a short time his work would be done, when he should depart and be with Christ; that the prospect of a speedy deliverance had supported his spirits, or that he should, before now, have sunk under his labour. He then appealed to the ministers around him, if it were not their great comfort that they should soon go to rest. They generally assented, excepting Mr. Tennent, who sat next to Mr. Whitefield in silence; and by his countenance discovered but little pleasure in the conversation. On which, Mr. Whitefield turning to him, and tapping him on the knee, said, "Well! brother Tennent, you are the oldest man amongst us, do you not rejoice to think, that your time is so near at hand, when you will be called

home and freed from all the difficulties attending this chequered scene?" Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; and Mr. T. again answered, "No Sir, it is no pleasure to me at all, and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can—as well as I can—and to serve my Lord and Master as faithfully as I can, until he shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. Tennent replied, "I have no choice about it; I am God's servant, and have engaged to do his business, as long as he pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say, if I was to send my man Tom into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master the sun is very hot, and the ploughing hard and difficult, I am tired and weary of the work you have appointed me, and am overdone with the heat and burden of the day: do master let me return home and be discharged from this hard service?' What would I say? Why, that he was an idle lazy fellow; that it was his business to do the work that I had appointed him, until I, the proper judge, should think fit to call him home. Or, suppose you had hired a man to serve you faithfully for a *given time* in a particular service, and he should, without any reason on your part, and before he had performed half his service, become weary of it, and upon every occasion be expressing a wish to be discharged, or placed in other circumstances? Would you not call him a wicked and slothful servant, and unworthy of the privileges of your employ?" The mild, pleasant, and christian-like manner, in which this reproof was administered, rather increased the social harmony and edifying conversation of the company; who became satisfied that it was very possible to err even in desiring, with undue earnestness, "to depart and be with Christ," which in itself is "far better" than to remain in this imperfect state; and that it is the duty of the christian in this respect to say, "All the days of my appointed time will I wait till my change come."

Among Mr. Tennent's qualifications, none were more conspicuous than his activity both of body and mind. He hated and despised sloth. He was almost always in action—never wearied in well-doing, nor in serving his friends. His integrity and independence of spirit were observable on the slightest acquaintance. He was so great a lover of truth, that he could not bear

the least aberration from it, even in a joke. He was remarkable for his candour and liberality of sentiment, with regard to those who differed from him in opinion. His hospitality and domestic enjoyments were even proverbial. His public spirit was always conspicuous, and his attachment to what he thought the best interests of his country, was ardent and inflexible. He took an early and decided part with his country in the commencement of the late revolutionary war. He was convinced that she was oppressed, and that her petitions to the sovereign of the mother country were constitutional, loyal, moderate, and reasonable; that the treatment they received, was irrational, tyrannical, and intolerable. As he made it a rule, however, never to carry politics into the pulpit, he had no way to manifest his zeal for the public measures, but by his private prayers, and by his decided opinions delivered in private conversations. But, in this way, his sentiments became universally known, and he was considered as a warm friend to the American cause. Notwithstanding these political opinions, he was not blind to the errors of his countrymen, and especially to their moral and religious conduct. The following extract from a letter to the author of these sketches, dated Feb. 14, 1775, strongly marks the temper of his mind. "My very dear Sir, Your kind letter came to hand three days since. Your comforts and sorrows are mine in no small degree; I share with you in both; the tie is such as death cannot dissolve. This is a day of darkness, in my view, and few are in any degree properly affected with it. I have, through grace, perhaps as little to fear for myself, or mine, as any living. I humbly hope we are housed in Jesus; but I am distressed for the nation and land. The ruin of both is awfully threatened; and, though now deferred, may ere long be accomplished, unless reformation takes place. It behoves every one to cry, 'spare thy people, O Lord, and give not thine heritage to reproach.' I know God is merciful; he has, notwithstanding, disinherited a people as dear to him as ever we were, whose sins were not more aggravated than ours. The Lord can deliver, but have we reason to think he will, having told us that he will 'wound the head of his enemies, and the hairy scalps of such, who go on in their trespasses?' Is there any appearance of reformation? Yea, is it not the reverse? Are not our meetings for the preservation of our liberty, often abused by excessive drinking? &c. &c. Have not politics taken place of religion in all our conversations? Is it not become unconstitutional (to use the vulgar language) to mention God's name in company, unless by way of dishonouring him? Are not things sacred ne-

glected by some, and burlesqued by others? Is not the newspaper substituted for the bible on Lord's days, yea, at church? What will the end of these things be? Blessed be God, through Jesus Christ, he is for a sanctuary."

Mr. Tennent was on a visit, within less than twenty miles of New-York, when a British frigate attempted to pass the batteries, and to proceed up the North River, while general Washington lay with the American army in the city. A very heavy cannonading took place, which was mistaken by the surrounding country for a general attack on our army. Mr. Tennent was deeply affected, and after a violent struggle within himself, he turned to a friend or two present, and said, "Come, while our fellow citizens are fighting, let us retire to prayer." They, accordingly, went up into his room, where he most devoutly poured out his soul for about half an hour, in the most fervent prayers, wrestling with God in behalf of his suffering country.

In the winter of 1776-7, the British overran great part of the state of New-Jersey, and particularly the county of Monmouth, where a number of the inhabitants were in the British interests. Such was their apparent power, and the distressed situation of the American army, retreating before them, that it was generally supposed by the people in the country, that the dispute was almost at an end, and that all hopes of successful opposition were nearly extinguished. A British party arose in the county, who seized their fellow citizens, and dragged them to a British provost, where they were treated in the most cruel manner, as rebels and traitors. Even citizens from other parts of the state, who had taken refuge in the county, depending on the known hospitality of the inhabitants, were not respected. In this situation Mr. Tennent very justly thought himself in great danger; but having no place to flee to for safety, he remained at home, committing himself to the protection of almighty God. In the month of Dec. 1776, a number of the inhabitants came to his house, and insisted that he should go to Princeton, without delay, and take the benefit of Gen. Howe's proclamation, offering a pardon to those who should seek it within a limited time. He refused, till he found himself in danger of being taken off and committed to a British provost, which he well knew, was but another word for a lingering death. He also found that, in his present state, his usefulness as a minister of the gospel was at an end, unless he complied with the wishes of the people, most of the whigs of influence having fled. Concluding, that present duty enforced the request which was thus urged upon him, he

promised to go to Princeton. On his way, he lodged at the house of a young clergyman, and, on rising in the morning, he seemed greatly oppressed in spirit. On being asked what troubled him, he answered, with a heavy sigh, "I am going to do a thing for conscience sake, directly against my conscience." Soon after his return home, to the surprise of every body, the British quarters at Trenton were beaten up, and a British regiment taken at Princeton; the American army again advanced, and took a strong position at Morristown, by which the British in their turn, were obliged to retreat and contract their lines to Brunswick and Amboy. The Americans again got possession of the county of Monmouth, where the whigs returned in force. Mr. Tennent's mind was greatly oppressed with his untoward situation, and he severely blamed his untimely submission.

About the latter end of February, or beginning of March, 1777, Mr. Tennent was suddenly seized with a fever, attended by violent symptoms. He sent for his family physician, who was in the act of setting off for the legislature of the state, of which he was a member. He called on his patient on his way, but could spend but a few minutes with him. He, however, examined carefully into Mr. T.'s complaints, and the symptoms attending the disorder. With great candour the physician informed his patient, that the attack appeared unusually violent; that the case required the best medical aid, and that it was out of his power to attend him. He feared that, at his advanced age, there was not strength of nature sufficient to overcome so severe a shock, and that his symptoms scarcely admitted of a favourable prognostic. The good old man received this news with his usual submission to the divine will; for, as he had always considered himself as bound for eternity, he had endeavoured so to live, that when the summons should come, he would have nothing to do but to die. He calmly replied, "I am very sensible of the violence of my disorder, that it has racked my constitution to an uncommon degree, and beyond what I have ever before experienced, and that it is accompanied with symptoms of approaching dissolution; but, blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence." After a moment's pause, he seemed to recollect himself, and varied the expression thus: "Blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence, unless it should be to see a happy issue to the severe and arduous controversy my country is engaged in; but, even in this, the will of the Lord be done."

During his whole sickness, he continued perfectly resigned to the divine will, until death was swallowed up in victory, on the 8th day of March, 1777. His body was buried in his own church, at Freehold, a numerous concourse of people, composed, not only of the members of his own congregation, but of the inhabitants of the whole adjacent country, attending his funeral.

Mr. Tennent was rather more than six feet high; of a spare thin visage, and of an erect carriage. He had bright, piercing eyes, a long sharp nose, and a long face. His general countenance was grave and solemn, but at all times cheerful and pleasant with his friends. It may be said of him, with peculiar propriety, that he appeared, in an extraordinary manner, to live above the world, and all its allurements. He seemed habitually to have such clear views of spiritual and heavenly things, as afforded him much of the foretaste and enjoyment of them. His faith was really and experimentally "the substance of things hoped for, and the evidence of things unseen." Literally, his daily walk was with God, and he lived "as seeing him who is invisible." The divine presence with him, was frequently manifested in his public ministrations, and in his private conduct. His ardent soul was seldom satisfied, unless he was exerting himself, in some way or other, in public or private, in rendering kind offices and effectual services of friendship, both in spiritual and temporal things, to his fellow-men. Take him in his whole demeanor and conduct, there are few of whom it might more emphatically be said, that he lived the life, and died the death of the righteous.

He was well read in divinity, and was of sound orthodox principle. He professed himself a moderate calvinist. The doctrines of man's depravity; the atonement of the Saviour; the absolute necessity of the all-powerful influence of the Spirit of God, to renew the heart and subdue the will; all in perfect consistence with the free agency of the sinner, were among the leading articles of his faith. These doctrines, indeed, were generally interwoven in his public discourses, whatever might be the particular subject discussed. His success was often answerable to his exertions. His people loved him as a father; revered him as the pastor and bishop of their souls; obeyed him as their instructor; and delighted in his company and private conversation as a friend and brother. He carefully avoided making a difference between his doctrines publicly taught and his private practice. Attending a synod, a few years before his death, a strange clergyman, whom he never had before seen, was introduced to the synod, and asked to preach in the evening. Mr. Tennent attended, and was

much displeased with the sermon. As the congregation were going out of the church, Mr. Tennent in the crowd, coming up to the preacher, touched him on the shoulder, and said, "My brother, when I preach, I take care to save myself, whatever I do with my congregation." The clergyman looked behind him with surprise, and seeing a very grave man, said, "What do you mean, Sir?" Mr. Tennent answered, "You have been sending your whole congregation, synod and all, to perdition, and you have not even saved yourself. Whenever I preach, I make it a rule to save myself," and then abruptly left him, without his knowing who spoke to him.

At Mr. Tennent's death, the poor mourned for him, as their patron, their comforter and support; and the rich lamented over him as their departed pastor and friend. The public, at large, lost in him a firm assertor of the civil and religious interests of his country. He was truly a patriot, not in words and pretences, not in condemning all who differed from him to proscription and death, but in acting in such a manner, as would have rendered his country most happy, if all had followed his example. He insisted on his own rights and freedom of sentiment, but he was willing to let others enjoy the same privilege; and he thought it of as much importance to live and act well, as to think and speak justly.

To conclude these imperfect sketches. May all who read the memoirs of this amiable and useful man, fervently and constantly beseech that God, with whom is the residue of the Spirit, that their life may be that of the righteous, so that their latter end may be like his: and that the Great Head of the church, while he removes faithful and distinguished labourers from the gospel vineyard, may raise up others, who shall possess, even a double portion of their spirit, and who shall be even more successful in winning souls unto Jesus Christ, the great bishop of souls.

SERIES OF LIVES.

[*Continued from page* 109.]

THE LIFE OF THE APOSTLE PAUL.

SAUL, better known by the name of Paul, was born at Tarsus in Cilicia, and was on that account entitled to the franchises of the imperial city. He was the son of a pharisee of rank and competence, and was trained carefully from childhood in the principles of that proud and austere sect. It is probable, that he was

early initiated into Greek learning at Tarsus, and while yet a youth was sent to Jerusalem, to prosecute his studies under the tuition of the celebrated Gamaliel. In that school he applied himself with uncommon assiduity and success, greatly excelling his equals, particularly in the knowledge he acquired of the religion of the Jews. Even at this dangerous period of life, he was distinguished no less for his decorous conduct and religious zeal, than for his talents and learning; so that, on the whole, he may justly be selected as a fair specimen of the utmost height to which the morals and religion of a pharisee could be carried.

At the time he is introduced to notice in the Acts of the Apostles, there is reason to believe he was about thirty-three or thirty-four years of age. For if bishop Pearson be right in placing Stephen's death in A. D. 34, and Dr. Lardner in dating the epistle to Philemon in 60; then, as in that epistle the apostle styles himself *Paul the aged*, an expression which gives the idea of a man of sixty, it is more probable that he was thirty-four than twenty-four, when he began to act so public a part. Indeed, it is hardly conceivable, that the sanhedrim should invest a youth, raw from the seclusion of the schools, with the formidable powers of an inquisitor-general; or that our Lord, who paid so strict a regard to decorum, and abstained from the exercise of his own ministry until he was thirty years of age, should place a young man of twenty-five in the apostolate, in which he was to act a part so very extraordinary.

There is no reason to believe that he resided at Jerusalem during our Lord's personal ministry. It is natural to think, that his studies having been finished, he had then returned to Tarsus, where he probably continued, following his occupation of a tent-maker, with the exception, it may be, of occasional visits to Jerusalem, until after Pentecost. If this were the case, something may be pleaded in extenuation of his criminal conduct; and light is cast on his own declaration, that he persecuted *ignorantly in unbelief*. It is also observable, that in all his writings there is no allusion to any transaction of the ministry of Jesus Christ, which implies his personal knowledge of it. The appearance of our Lord, as he was in the way to Damascus, he speaks of in terms, which indicate that he had never seen him before; but had he resided at Jerusalem, this could scarcely have happened. Is it credible, that a man of his inquisitive and eager zeal should never have been among the many pharisees, whose curiosity or malice induced them to attend Christ's ministry? How public was our Lord's conduct at the last passover; entering the city in triumph,

acknowledged as Messiah by the loud hosannahs of the attendant multitude; teaching daily in the temple; and expelling from it the buyers and sellers; accused and condemned in a court of judicature; and at last publicly executed in the presence of thousands. Where was Saul during these wonderful events, which engaged the eyes, the ears, the tongues of all men? Did so strict a pharisee absent himself from the temple during all that week? Was this active persecutor ashamed of joining his friends in inflaming the multitude, and in echoing the shout, *Crucify him!* or of accompanying the *rulers, chief priests, scribes, and elders,* who basely derided the blessed Redeemer in his dying moments? Or, would the apostle, who so pathetically laments the part he took in the death of Stephen and other martyrs, have been wholly silent, had he had any part in the crucifixion of Christ?

Soon after Pentecost, however, we find Saul in Jerusalem, where he was not calculated to remain long a neutral spectator. His education, principles, and connexions, decided the part he was to take, and the natural vehemence, fearlessness, and activity of his character, inflamed by a zeal as fervent as it was ill-directed, gave an energy to his exertions, which rendered him one of the most formidable antagonists of the church of God. He appears to have commenced the career of persecution, by joining in the clamour against Stephen. He was present in the council at Stephen's accusation, saw the miraculous glory on his face, and yet took a part in his death, as a witness of the legality of the proceedings against him. Having once tasted blood; with the characteristic fierceness of his tribe, *he ravened as a wolf.* From a subaltern, he became a leader in the alien hosts. Blind to reason, deaf to pity, his firm nerves shrunk not from torture and blood. For he was now become *exceedingly mad, and made havoc of the church, entering into every house, and haling men and women to prison.* He *persecuted* and *beat* the disciples *in every synagogue, blasphemed* himself, and *compelled them to blaspheme;* and when they were put to death, *he gave his voice against them.* Yet in all this he verily meant to do God service. With untroubled conscience, he repeated his daily tale of alms and prayers, supposed himself a better man as he became a more furious persecutor, and proudly thanked God he was not a christian.

The contemplation of such a character excites our astonishment and horror. It is painful to see a man of Saul's talents, learning, morals, and religious zeal, acting so terrible a part. But it is still more affecting to remark, that it was his religion itself which made him so pre-eminently wicked. The uncorrupted law

of the Lord might have enlightened his mind and purified his heart; but viewed through the corrupt glosses of his sect, it produced contrary effects. He rested in the *form of godliness*, and denied its power. Spiritual religion was a thing of which he knew nothing. The broken heart and contrite spirit were sacrifices he never offered. He was not an humble Simeon waiting for the consolation of Israel; nor an honest Nathaniel, who, by gladly coming to the light, proved that his works were wrought in God. He was one of those of whom Christ testifies, that harlots and publicans, ignorant and flagitious as they were, were more disposed to receive the invitations of the gospel, and entered into the kingdom of God before them. His prayers were not heard, but rejected, as the service of a proud sinner. Witness the words of our Lord to Ananias, *Behold he prayeth*, as if it had been the first time of his bending the knee to God. His sanguinary persecutions prove his religion earthly, sensual, and devilish, and that he himself was of his father the devil, who was a murderer from the beginning. Reader, is thy religion of this cast? Does it fill thee with high conceits of thyself and proud contempt of others, and teach thee to smite, though only with thy tongue, those who differ from thee? Know, thy religion is vain. God never did, and never will authorize intemperance, revilings, and violence. The enemy of man cannot be the friend of God. No; should there even be but one man on earth whom thou *hatest*, thy character is not equivocal, nor thy fate uncertain. Let not then the fiery religionist, who glories in that gospel which Paul persecuted, congratulate himself too hastily. Shall we fight for Christ with weapons which are satanic? We may, indeed, prove from scripture, that we espouse a righteous cause; but the same scripture will prove, that we ourselves are not christians. Persecution in any and every form is of the wicked one, and never so much as when those who are called christians persecute each other. Let the leaders of every name into which the church is divided well consider this, and let them discuss their differences peaceably as christians ought, whose object is sanctifying truth, and not fame, wealth, or dominion.

In justice to Saul, it is necessary to observe, that his character was far superior to the generality of the pharisees. However ignorant and furious he was, yet he meant well; a circumstance which, though it cannot justify, in some degree serves to extenuate his conduct. He himself pleads his ignorance in this view, and tells us that God admitted the consideration, not indeed as meriting the mercy he found, but as that without which mercy

might not have been extended to him. He persecuted in ignorance and unbelief: but had he not abundant means of coming to the knowledge of the truth? Did he not despise the wisdom and spirit of Stephen, the evidence of the glory on his countenance, and the dying prayers of that blessed martyr? In his judicial proceedings against the church, how many tender scenes did he not witness, and what evidence must he not have resisted? His conduct was, therefore, inexcusable; his heart was corrupt, as that of every man naturally is; his religion had, in some respects, made it worse; his talents and learning furnished him with weapons against the truth; and his zeal, and the consciousness of his good intentions, deceived him, by their specious appearance, to an uncommon degree of fury and implacability.

Such was Saul of Tarsus, the Goliath of pharisaic orthodoxy. Unsatisfied with the devastation he had committed at Jerusalem, he solicited a commission from the high priests to persecute the christians at Damascus, and commenced his journey, according to St. Luke's description, rather like a wild beast than a man, *breathing threatenings and slaughter*. But when he was ready to invade the fold, the Great Shepherd of the sheep withstood his fury, disarmed, subdued, and led him captive. Requesting the reader to compare Acts ix. and Acts xxvi. for a full account of his conversion, it will be sufficient here to give a comment on the text. The whole scene is wonderful, and every part of it claims our deliberate attention. As the Hebrew legislator, who was designed from his birth to be the deliverer of Israel, and the destroyer of Egypt, was nursed and reared in the palace of Pharaoh; so did the mysterious wisdom of God separate this Jew of Tarsus, even from his *mother's womb*, to be an apostle of Jesus Christ; and for that office every feature of his character, and every circumstance of his life, were amazingly adapted. Educated at Jerusalem, at the feet of Gamaliel, with an unspotted character, the champion of Moses, and the determined enemy of Christ; while he gloried in himself, and was arrived at the highest pitch of furious opposition to the gospel; the time was come to strike a deadly blow at pharisaic religion, by the hands of a man who was the pride of his sect. For this purpose the blessed Jesus, clothed with light, at mid-day showed himself to Saul, with a glory which he he had deigned, on Mount Tabor, to exhibit only to his most favoured disciples. He dazzled, blinded, and struck him to the ground, and while the fiery Saul trembled at his feet, avowed himself to be that Jesus whom he persecuted, and expostulated with him on his causeless hate and stubborn opposision. This

was demonstration which ignorance could not resist; an exhibition against which no human courage was proof. Flight or resistance were impossible. He lay at the mercy of his injured and insulted conqueror, and took the only part which could be taken, that of an unconditional surrender of himself to Christ, intimated in language expressive of his faith and obedience—*Lord, what wouldst thou have me to do?* Immediately Jesus commanded him to *arise, and stand on his feet*, for he had nothing to fear, and added, that in Damascus he should be instructed as to what he *must do*. But it was not enough that our Lord should descend from heaven to convert this *chief of sinners*. He meditated grace still more rich and free—to make him a chosen instrument of his glory. *For this purpose* (saith he) *I have appeared unto thee, to make thee a minister and a witness, both of these things which thou hast seen, and of those things wherein I will appear unto thee, delivering thee from the people and the Gentiles, to whom now I send thee: to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith in me.* Thus, at his first interview with our Saviour, is Saul accused and arraigned; convicted and condemned; believes with his heart unto righteousness; with his lips makes confession unto salvation; is justified freely by grace; nominated an apostle, and assured of Christ's protection and blessing in the discharge of his office. What an astonishing display of power and grace! But we shall not do justice to the subject, if we consider it as a mere private transaction. It was an illustrious testimony to the truth of christianity, a gracious interposition in behalf of the persecuted church, a striking lesson to the persecuting Jews, a noble triumph over Satan's malice, an everlasting monument of God's long-suffering, and a general benefit to the gentile world.

Let us now accompany to Damascus the humbled Saul, smarting under the anguish of a wounded spirit. Though the gracious communication of Jesus Christ was calculated to preserve him from despair, and to inspire hope, yet it is not the method of our physician slightly to heal the wounds which he inflicts: Saul's were probed to the bottom. He was made to see and feel what he himself was, and what his conduct had been. From his inmost soul he was then made to exclaim, *O wretched man! who shall deliver me from this body of death!* He had seen him *whom he had pierced, and mourned as a man for his first-born.* His bodily eyes were blinded, while faith disclosed the things of a spiritual and invisible world, in their true forms, colours,

magnitudes and relations. A light more pure and benign than that which he saw on his journey, shone on his heart; and the Lord the Spirit convincing him of *sin, righteousness, and judgment*, purified him as with a refiner's fire. Now were prophecies, which had been familar to him, unfolded to his understanding, and the precepts and spirit of the moral law assumed their due empire over his mind. His sins were marshalled before him, and his fancied righteousness vanished. Every self-righteous plea was answered, every dependence cut off, every hope precluded. The ignominious cross now became his only refuge and hope; and to that cheering spectacle he raised his eyes, as the expiring Israelites in the wilderness gazed upon the serpent. Such were the views and feelings of the broken hearted Saul, and such are the views and feelings, in a greater or less degree, of all who are truly regenerated.

But new miracles were to facilitate, and to grace Paul's entrance into the church. He was comforted with a vision of Ananias coming to his assistance, and Ananias was commissioned to restore Saul's sight, and to introduce him to the brethren. The good man was amazed and startled at the commission; but his doubts and fears were removed by the information, that Saul was a *chosen vessel to bear Christ's name before the gentiles, and kings, and the children of Israel.* He therefore went to him, laid his hands on his eyes, and said, *Brother Saul, the Lord Jesus who appeared to thee in the way hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately he received sight, and arose, and was baptized. And when he had received meat he was strengthened.* Thus was Saul translated from darkness into *marvellous* light, and rejoiced *with joy unspeakable and full of glory.* By faith he was grafted into Christ, and by every grace of the christian temper Christ dwelt in him through the Spirit. In every apostolic gift he was not *one whit behind the chiefest of the apostles.* Every distinction upon which he had before valued himself, he now esteemed dung and dross in comparison of the excellent knowledge of Christ. He renounced all property in himself, and as one purchased with his Saviour's blood, gave himself and all he had to his absolute disposal, that whether living or dying, Christ might be magnified in him. His change was universal and complete, internal as well as external; a change of temper and principle, faith and practice, of fear, hope, and desire, of sorrow, aversion, and enjoyment. Hear his language— *I live not, but Christ liveth in me, and the life that I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself*

for me. God grant that every one who reads these words may be able with truth to apply them to himself.

Saul was now a christian, an apostle, and furnished with those *weapons which were mighty to the throwing down of strong holds.* He, therefore, *conferred not with flesh and blood,* but *straightway* declared that he had seen Jesus in the way, and *preached in the synagogue, that he is the Son of God. But all who heard him were amazed, and said, Is not this he, who destroyed those who called on this name at Jerusalem, and came hither that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving this is very Christ.* While we adopt the opinion of Beausobre, who places Saul's first preaching immediately after his conversion, it is proper to notice, that Dr. Lardner and bishop Pearson place it after his return from Arabia. Our opinion has been formed from a comparison of Acts ix. 19, with the 22d verse of the same chapter. In the 19th verse, St. Luke tells us, that after Saul had received meat, and was strengthened, he was *certain days* with the disciples at Damascus, and *straightway preached* Christ, &c. and in the 23d verse, that *after many days were fulfilled, the Jews took counsel to kill him.* It seems evident that St. Luke speaks in the former verse of Saul's preaching at Damascus after his conversion, for *certain days;* and in the latter, passing by the journey to Arabia, (Gal. i. 17.) of his return to Damascus, where he made a long stay, until he was compelled to save himself by flight. This interpretation is countenanced by the following considerations, nor are the reasons against it of real importance. The only imputation on Saul's character, was his persecution of the church. But the first christians were not vindictive, and Ananias's testimony, as well as the part Saul then acted, were sufficient to secure to him a cordial reception. His arrival in the city, and the nature of the letters he brought from the chief priests, were well known. Some rumours of what had happened in the way, were probably spread abroad by his attendants. He was expected in the synagogue. An explanation of his conduct, and an unequivocal declaration of his present views, were absolutely necessary. A character so decisive would not hesitate to take such a step. The amazement expressed by his auditors evinces, indeed, that he did do so; for as his conversion must have been well known at Damascus, it is not likely any thing like astonishment should have been excited by his conduct a year and a half after, when he returned from Arabia. Nor need we wonder that the opposition he encountered in the first instance was not so great as he after-

wards experienced. Persecution was not yet organized. Saul's character stood high in the synagogue, and the Jews would be unwilling to proceed to extremities against a man whom they might hope to conciliate, and of whose formidable opposition they had not yet felt the effects.

[*To be continued.*]

RELIGIOUS AND MORAL DISCUSSIONS.

OF APOSTATE ANGELS.

No. V.

Egypt, where the powers of darkness reigned triumphant, was long the source of the grossest idolatry. The Egyptians were neither deficient in understanding nor learning. For these, indeed, they were the most early distinguished of all the ancient nations. But having forsaken the true God, they became, through their religious extravagances, the derision of every age. It was in Egypt, that the satanic influence was exerted in the time of Moses, to produce apparent miracles. Frogs were produced, water was turned into blood, and a rod into a serpent. This seems to be distinctly asserted in scripture: and whatever construction or interpretation be given to the assertions, it will be hard to show that effects were not produced superior to the natural and unaided powers of man. But the Divine Power was, notwithstanding, asserted as superior to that of Satan, as limiting and controlling it, as triumphing over it, and trampling on it; nay, as permitting it to be exerted only to increase the miseries of its blinded votaries. The Egyptians were hereby rendered inexcusable in their opposition to God. A small measure of just reflection must have detached them from their follies. The power in which they trusted could prevail for mischief only, but was unable to remove any of their calamities. There is some reason to believe, that the darkness so oppressive to the Egyptians, was gladly employed by the evil one to torture the minds of the very persons most devoted to his service. Speaking of this calamity, the psalmist uses these remarkable expressions; God "cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending *evil angels* among them." The wisdom of Solomon says, "That the Egyptians were prisoners of darkness, being horribly astonished and troubled with strange apparitions; noises of wa-

ters falling down sounded about them, and sad visions appeared unto them with heavy countenances; they died with fear." How infatuated sinners are to follow that influence which betrays them to present misery and future irretrievable ruin.

The Jews, whose advantages were peculiar, and whose disobedience was therefore without excuse, met a punishment as remarkable as their crime; the statement of which by our Lord, may well warn the inconsiderate, and arrest their fatal progress. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return into my house from whence I came out; and when he is come, he finds it swept and garnished Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be unto this wicked generation" (Matth. xii. 43—45.) In this statement there may be something difficult to be precisely explained, but the general drift of the whole is clear and obvious. It is that when individuals, or a people, are delivered for a season from the rage of Satan, and contemning the mercy they have received, indulge in such sins as may be considered as inviting a new assault, they may expect that such an assault will be made with increased and successful violence. From the malice and rage of the evil one, the Saviour sought to deliver, and to a certain extent did deliver, the Jewish nation. But they rejected his proffered mercy, and wickedly crucified their deliverer. What followed? Previously to their destruction by the Romans, the character of the nation was the vilest that can be imagined; and under a madness, altogether without example, they took the most effectual measures to hasten and to complete their own ruin. They acted as if they were literally under the possession of Satan.

The artifices, the power, and malignity of evil spirits, may be displayed by examples drawn from individuals. I shall mention a few, to illustrate the subject.

1. Saul, the first king of Israel, was chosen of God to reign over his people, and by him furnished with the spirit of wisdom and government. It was his duty, in the minutest circumstance, to execute the divine command, and his honours were suspended on the performance of his duty. Yet, to his duty he became inattentive. *This* omission was supposed to be small; *that* offence to be inconsiderable; but none of God's commands are to be despised without dreadful peril: Saul found this to be a truth in his sad experience. His disobedience provoked God's spirit, who

withheld his good influence, and abandoned the transgressor to an influence of an opposite kind. The consequence was dreadful. Saul became tyrannical, melancholy, and infatuated. He drove one of his most faithful servants from his presence, sought the life of his own son, and involved the priests of the Lord in a common slaughter. Deprived of the appointed means of inquiring after God's will, and of recovering peace, he used unlawful ways of easing his mind, and of penetrating into futurity. Necromancy was practised at that time; an art, by which the heathen pretended to call up spirits, and to receive information from them, and advice on matters of moment. To this art Saul had recourse. Being enumerated among the practices which the Lord abhors, we know that it was a contrivance of the grand adversary, to delude those over whom he is permitted to tyrannize. And if Satan can assume a seraphic, why not a human appearance? Might he not have looked like Samuel, and conversed like Samuel? Easily might he have foreseen Saul's fate, and he is not in any wise tender of the feelings of his servants, taking pleasure in the torment and ruin of those very persons whom he has tempted to sin. On this scheme we can account for what happened at Endor, and from that event receive new insight into the wiles and malice of the wicked one. Saul's life is on record to warn succeeding ages against a heedless, self-willed, irreligious course, which in this instance, led to a mortifying and disastrous issue.

2. Our Lord addressed Peter, who was too confident of his own strength, to warn him of danger from the most subtle of adversaries: "Simon, Simon, Satan hath desired to have thee, that he might sift thee as wheat." The very crime to which he should be tempted is specified. "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Peter was very confident of his fidelity, and uncommonly vehement in his expression of it: "If I should die with thee, I will not deny thee in any wise." Although guarded by this solemn warning, and bound by his own voluntary engagement, pledged in the strongest terms, yet Peter fell, betraying a timidity and irresolution no ways natural to him, but inspired, we have reason to believe, by that foul spirit who is the enemy of all good. Hear the account of his fall, by that evangelist, who wrote his gospel under this apostle's own direction, and whilst you hear, tremble for yourselves. "As Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know

not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And, a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon he wept." (Mark xiv. 66—72.) How weak the strongest resolutions, when struggling, unsupported by divine grace, with the powers of darkness. Peter, to mortify his self-sufficiency, was left to himself. We are ever vulnerable when abandoned to ourselves, and can only expect to stand, when the grace of God is sufficient for us, and his strength is perfected in our weakness.

Peter fell, but immediately recovered, by sincere repentance, his former standing:

But, 3. *Judas* fell, and rose no more. "One of you," said our Lord to his disciples, "is *a devil*." Judas attached himself to Jesus, in hopes of rising to eminence and grandeur on earth. His grovelling disposition, his worldly views, were so offensive to God, that in punishment thereof, he left him under the influence of a malignant spirit, whereby his natural depraved temper was irritated and confirmed. We are expressly assured, that "the devil, having entered into him, put it into the heart of Judas Iscariot, Simon's son, to betray Jesus." Distressed at the treachery of his disciple, our Lord warned him of his danger. Judas beheld his distress, and heard his warning voice, "Wo unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born:" nay, he was singled out; "Thou art he;" and was commanded, "What thou doest, do quickly." Judas proceeding in such circumstances, to perpetrate the daring crime, is a dreadful example of the impetuosity with which they act, who, left of God, are given up to an evil influence. Judas did not consider for one moment, nor could he by any mean be brought to consideration. Madly determined to act a traitor's part, he did act that part; but having done so, reflection was intolerable. The tempter, active in effecting the ruin of the traitor, although he suggested and abetted the treason, drove him to despair. Agitated even to phrenzy, he addressed his employers, "I have sinned," and throwing down his ill-gotten gain in the temple, with every symptom of

agony and desperation, he withdrew, and put an end to his own life.

The ancient writers among the heathen, often speak of the goat, as well as of the fawn, the satyr, the ægyphene, all animals of a similar shape, with great veneration. Is it probable, that mankind would ever have venerated these beasts so highly, had not something under such appearances been known to them, which they accounted divine? And as we know, that before the coming of Christ, Satan possessed a power, and was permitted to act in a manner which ceased at that time, is it extravagant to believe, that among the pagans of antiquity, he actually, at times, assumed the appearance of the animals that have been mentioned? We know that "the gentiles sacrificed to devils;" we know that the blood of their sacrifices was set apart, either in a vessel or in an opening in the ground, under the belief that demons feasted on the blood, whilst the worshippers feasted on the flesh. The stupidity of these people was indeed great, and sufficient to make them believe any absurdity or falsehood; but why is it more improbable that Satan should have sometimes assumed the appearance, and performed the functions of animals, than that he should have uttered oracles at Delphos, or possessed the bodies of the human kind in the days of Christ? But whether this were the case or not, the Jews, while they were prone to idolatry, were likely to believe it to be so, and to adopt the practices of their pagan neighbours, in consequence of that belief; hence a number of the ordinances to which they were subject had their origin. They were forbidden to worship in the open field, and required to assemble at the temple. They were forbidden to worship in groves and on hills. They were required to sprinkle the blood of their sacrifices on the altar. Let the following passage of scripture be read with attention. "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord; blood shall be imputed unto that man, he hath shed blood; and that man shall be cut off from among his people: to the end that the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the Lord, unto the door of the tabernacle of the congregation unto the priest, and offer them for peace-offerings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a sweet sa-

vour unto the Lord. And they shall no more offer their sacrifices unto devils, after whom they have gone a-whoring. This shall be a statute for ever unto them throughout their generations. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people." (Levit. xvii. 3—9.) Here we are explicitly informed, that the requisitions made of the Jews were to prevent their worship of devils, who therefore, it is probable, did sometimes assume a visible bodily shape.

In theology, as well as in philosophy, the systems founded on facts are most likely to be true. I have therefore stated a number of facts, that keeping these in view, we might form just conclusions on a subject, difficult, I allow, to be fully explained, but yet exceeedingly interesting. "Be sober, be vigilant, for your adversary the devil as a roaring lion goeth about seeking whom he may devour."

PHILOLOGOS.

[*To be concluded in our next.*]

COMMUNICATION.

SIR,

I LATELY met with the following "entries in the common-place book of a country clergyman," which have contributed much to my edification and instruction; and which I beg leave to offer for insertion in the Assembly's Magazine. Should they find a place in that work, you may soon expect some further communications from, E.

ON RELIGIOUS AFFECTIONS.

IF *actions* only were required, without *dispositions*, the work of religion would be comparatively easy. Men may pronounce prayers, wear sackcloth, keep fasts, give alms, &c. These external acts are in their power, and however irksome in themselves, many would be found to observe them as the price of their salvation. But the affections of the heart are out of our own power; we cannot at pleasure change the objects of our love and aversion. We may *perform* religious actions as a *task*, but we cannot make ourselves *delight* in them as a *privilege*. And yet nothing

short of this is true religion. Religion demands the affections: "Thou shalt *love* the Lord thy God." "My son, give me thy *heart*." Here then appears the necessity of divine grace, and the efficacy of its operation. It actually *produces* this change in the affections, and thus the work proves itself to be of God.

ON THE PRINCIPLE OF FRIENDSHIP.

The principle of friendship is an indication of the dignity for which we were designed. We sigh for union with other intelligent beings—seek a commerce of hearts—cannot realize our ideas and wishes here below—human friendships and unions deceive our expectations---to find what we want, we must ascend to God himself.

ON THE LOVE OF VIRTUE.

INFIDELS *talk* much of the love of virtue. And why then do they not love the bible? Let any man read the thirteenth chapter of St. Paul's first epistle to the Corinthians; the preceptive parts of all the apostolic epistles; our Lord's sermon on the mount, &c. Was ever so amiable and perfect a scheme of virtue presented to the world? Surely, a *virtuous* man would *wish* such a religion to be true, though he could not think it so! He would see it to be of so much importance to the peace and good order of society, and to the welfare of all mankind individually, that he would rejoice if other men believed it, though he could not. He would do nothing to impede its reception, but rather would promote its influence to the utmost of his power. Nay, more, he would practise it himself, in spite of his unbelief. If a good rule be given us, that will promote our own happiness and that of others, we ought to embrace and follow it, whoever be the author, and whatever its authority. Our own interest is obligation enough. Is it not plain, that every man, who acts contrarily to these maxims, deceives himself, when he supposes that he *loves* Virtue, while, in truth, he only *talks* of it?

ON VITAL RELIGION.

THAT vital religion is a blessed reality needs no better proof than the exact coincidence of judgment, taste, principles, and habits, which prevails amongst its professors. Papists and Protestants, men in the wilds of America, and in the cultivated countries of Europe, persons who lived under the Jewish economy, and multitudes who live under the christian institution now, have all spoken, in spite of their several peculiarities, one common language

of the heart about God and Christ, sin and holiness, time and eternity. Their religious hopes and fears, their joys and their sorrows, have been the same. They have, in a word, perfectly understood one another's sentiments, and entered into one another's feelings, (though mysterious and unintelligible to all the world beside), on every subject essentially related to salvation. For eighteen centuries, christians, for example, have thought, and sung, and prayed with David, a Jewish king who reigned about three thousand years ago. Scarcely have they had a sentiment, a wish, or a feeling, that he has not anticipated. Whence this agreement? How happens it, that persons so distant in time and place, in speculative theories of religion, and in outward modes of worship, from each other, should notwithstanding so exactly harmonize? Will it be ascribed to *chance?* Can *imagination*, *enthusiasm*, *fancy*, explain it? Do but consider how men's tastes and sentiments differ upon almost every subject, even where they live at the same time, are brought up in the same place, and trained to the same habits. And how then can imagination, the most capricious and uncertain of all causes, account for a similarity of effect, which no course of education, nor early prepossessions themselves, (strong as these usually are), are competent to produce?

Take a true christian from any parish in England, and let him meet one of the converted Indians of America. Find them but a common language in which they may convey their meaning to one another, in an instant they will perfectly comprehend each other's views and feelings, on every topic in religion; their hearts will be laid open, so to speak, to each other's discernment; they will "love each other with a pure heart fervently," as brethren, united in one sentiment and in one interest, who accidentally meet together after a long and painful separation. How will you account for this Indian so well understanding the Englishman, when perhaps there is not a man living in his his own town or parish, to whom he is not an absolute barbarian, when he attempts to speak what he thinks and feels about a Saviour and a life to come, about the beauty of holiness, or the deformity of sin? Surely, there must be *reality*, where, without any previous communication, there is so much coincidence and agreement!

Had you lived at the day of Pentecost, and had heard the first disciples speaking to men of every nation under heaven in the language wherein they were born, you would have bowed to the reality of their pretensions, and confessed a miracle. Behold,

then, the counterpart of this miracle; equally astonishing, and unaccountable upon any natural principles! all the difference is, that in *that* case, *one person* spake many languages; in *this*, *many persons* of every kindred and nation, and tongue and people, whither the gospel hath come, speak *one* language.

ON REASON AND REVELATION.

The greater part of those who set up the claims of Reason against those of Revelation, seem to forget that reason is a faculty, not like *intuition*, that sees the true natures, relations, or consequences of things, at a *glance;* but which requires nice and accurate management, with assiduous labour and cultivation, to make it a useful and safe guide to us, in avoiding error, and arriving at truth. It is not, like the senses of the body, perfect at once; but, like a diamond in its natural state, it is put rough into our hands to polish and improve by art and care. So much is this the case, that the improvement of our reason is taught by rule, and learnt as a science.

Nothing more than the application of this remark is needful to confound our common infidels. Do they talk of their reason not suffering them to embrace christianity? Let us ask them, whether they have made a right use of reason in determining the question. Have they practised all the rules which logicians lay down for the government of the understanding in its inquiries after truth? Have they cautiously guarded, in particular, against the influence of the passions in this business; and that more esespecially, because *here* more than *any where*, it may be expected to prevail unless great care be taken? Have they turned the subject on all sides, and considered it in all its parts; not satisfying themselves with a hasty, irregular and partial examination? These questions could not fail to silence them, if they had either sense or modesty. The general run of infidels are no logicians, and of those who are, how few, speaking honestly, will say, that they have as seriously, cautiously, and impartially applied the laws of sound reasoning to the examination of this subject, as they are conscious that they have done to other matters of science?

It certainly affords a presumption in favour of christianity, that those men who have been most famous in the world for the cultivation of their intellectual powers, and are acknowledged on all sides to have carried the improvement of them to the greatest height, have been sincere believers, and warm defenders of this religion.

ON SIN, AS AN OFFENCE AGAINST GOD.

How little perception is there, even in the christian world, of the evil of *sin*, as it is a transgression of God's law! The authority of God is little contemplated. If a man's conscience reprove him for some vicious act, it is because of the irregularity and turpitude he sees in it, or on account of the injury which it may do to society; but that which is the grand aggravation of the crime, its being done against the will and authority of God, and therefore an act of rebellion, is little thought of, and little affects the conscience. That this is really the case, appears from hence, that many of these people who pass for good moral characters in the world, commonly regulate their conduct by considerations of moral fitness or unfitness, which are wholly independent of the divine command or prohibition. What merely stands on God's authority they see little evil in, and have no great scruple about doing or not doing. Their own ease or humour, the least possible present convenience or advantage, determines their conduct, and becomes a law to them, in preference to the bare motive of obeying or disobeying God. Hence, to most persons, Adam's sin seems a trifle, because committed only against a positive command; and the neglect of religious ordinances, or the breach of the sabbath, for the same reason, gives little uneasiness to their consciences. In the presence of temptation they are not restrained by Joseph's consideration, "How shall I do this great wickedness, and sin against *God?*" And in their repentance, if they ever do repent of any thing they have done, they are far from the sentiment and feeling of David, "Against Thee only have I sinned, and done this evil in thy sight." David had sinned against *man* as well as *God;* but the thought of his sin as an act of daring impiety and rebellion against God, swallowed up, at the moment, every other consideration. His crime was thus seen in its highest aggravation, and painted to his mind in colours so black and hideous, as to conceal the lighter shades of the sad picture, and prevent, so to speak, his perceiving them.

ON THE CONDUCT, AS AN INDEX TO THE HEART.

When we exhort men to examine themselves by their *conduct*, it is only as that is an index to the state of the *heart*. The state and disposition of the *heart* determines the character, and being visible to God, is that by which his judgment of us is formed. *We* can judge of *others* only by external appearances, but of *ourselves* our judgment should be, as much as possible, guided by that of God. External actions are not always true indexes to the

state of the mind, because good actions may proceed from bad principles. With other men's *principles* indeed, we have comparatively little to do. While their *actions* are good, and society sustains no injury, from a charitable though erroneous judgment of them, little inconvenience can result; but in our own case, a mistake is fatal.

How great then is the folly of those who judge of themselves only by their outward conduct! Preach against drunkenness, or other overt acts of sin, and every one who, from whatever cause, can acquit himself of the practice condemned, presently concludes in favour of his general character. In like manner, when specific duties and virtues are inculcated, if, so far as concerns the outward *matter* and *form* of them, the man think himself blameless, the same flattering conclusion follows. Hence it is, that so many persons dislike close appeals to the heart, and are ready to oppose such as use them with, "He that *doeth* righteousness is righteous:" "By their *fruits* ye shall know them," &c. "If," say they, "the fruit be good, is not the tree good? Can you know the quality of the tree by any other sign?" No! and no better test need be required, provided you understand the terms you make use of. What do you mean by good fruit? Such as is fair and beautiful on the *outside* only? Then you might chance to find your death in acting upon this principle; for there are many poisonous trees in the world, which bear a beautiful and tempting fruit, pleasant to the eyes, and grateful to the smell, perhaps, also to the taste; but it is not unfrequently found, that the same fruit which looks well, on being cut up, turns out to be corrupted and bad within. Just so it is with moral fruit. Examine it skilfully, see whether it be sound *within*, employ the proper means for ascertaining whether it be really as good as it appears to be; and if it abide the trial, we allow, that, *being* good, it demonstrates the tree to be good also.

When our Lord says, "By their fruits ye shall know them," he cannot surely be supposed to intend the mere outward appearance, any more than a naturalist would, who was applying the same rule to the productions of the orchard or the garden. A fruit corrupt within, and beautiful without, is the emblem of a hypocrite.

ON THE TRUE DIGNITY OF MAN.

It has been objected against christianity, that it exhibits degrading views of human nature, injurious to virtue, inasmuch as they generate a mean and abject state of mind, and extinguish

that generous pride, as it is called, which is the incentive to worthy actions. This is one proof, among many, that christianity is little understood by those who oppose it. A small part of it only is known; and from hence conclusions are drawn as if it formed the whole.

It is true that christianity exhibits man as fallen very low; but is it not also true, that its proper end is highly to exalt him? It represents him, indeed, as degraded even unto hell; but does it not propose, as its very object, to raise him up to heaven? How dignified do the scriptures describe him to have been in his origin! His soul inspired by the breath of the Almighty! This beauteous globe contrived and fashioned for his habitation! Every other order of creatures subjected to him as lord of all! He himself made capable of holding converse with his God, and actually admitted to his familar intimacy and friendship! Are not these grand ideas? But one, unspeakably more grand, is yet to be mentioned. "God so loved the world, as to give his only-begotten Son, that we might not perish, but have everlasting life." Astonishing and dignifying consideration! The eternal Son of God, equal with the Father, assumes our nature! values us so highly, as thus to humble himself, that we might be exalted; and submits to death, that we might live! rises again from the dead; ascends to heaven, and seats human nature on the very throne of God! In that nature receives the adoration of all the heavenly hosts; and officiates as our advocate in the court of heaven! entitles us to be called, like himself, sons of God; and, sending forth his divine Spirit, purifies our fallen nature, and makes it meet for an inheritance incorruptible, undefiled, and that fadeth not away! To these contemplations let every meaner thought give way; and if we boast, let us boast of that which constitutes our real dignity; let us boast of our religion, and of our Redeemer.

The unbeliever may perhaps call all this enthusiasm, and deem it no better than a visionary fable. But this being *christianity*, he is bound either to shew us that human nature is more exalted on some other scheme, or to renounce his objection

[*To be continued.*]

ON ABSTAINING FROM THE LORD's SUPPER.

MR. EDITOR,

I THINK you will promote one of the objects to which your magazine is devoted, by inserting in your next number, the following communication from a respectable clergyman, to one of his parishoners, on a subject deeply interesting to every christian. The excuses which are alleged for abstaining from the Lord's supper, are very many and various, according to the different dispositions and characters of men; but of all excuses which are ever offered, by persons inclining to a religious life, none perhaps are more common, or urged with more effect, than the one which is stated and answered in this epistle. I.

DEAR SIR,

After the explanations which you have given me of the motives of your conduct, I shall certainly not accuse you of absenting yourself from the Lord's table through negligence or indifference. You assure me that you earnestly desire to partake of that ordinance, but that you have scruples of conscience which you cannot overcome. You think that persons who live in open sin are in the number of the communicants at the parish church, and that with such you are forbidden to communicate, by the word of God. 1 Cor. v. 11. "I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat."

I have diligently considered this objection, and am satisfied that your conclusion is not warranted by the injunction of the apostle to which you refer. You take it for granted, that the expression *no not to eat*, relates to the Lord's supper. But the phrase frequently means nothing more than familiar intercourse. Thus it was said to our Lord, why doth your master eat with publicans and sinners? which has no relation to sacramental eating. It is true that we are required, by all lawful methods, to shun and avoid disorderly brethren, lest we should seem to countenance their transgression, or should be infected by their example. But it cannot be allowed, as one of these lawful methods, to withdraw yourself from the means of grace; for that is to disobey the express command of Christ.

But suppose the phrase to relate, not only to common meals, but to the Lord's supper; to whom is it addressed? To them who have rule in the church, whose duty it is to exclude such disorderly persons from an ordinance which they profane, v. 13.

"Therefore put away from among yourselves that wicked person." The duty of private christians is to aim at the reformation of such persons, by admonishing them in the spirit of love, and if that does not avail, to desist from keeping company with them, but by no means to separate from the communion of the church. In the Corinthian church there were many corrupt members, guilty of fornication, incest, eating at the idol's table, 1 Cor. viii. 10. and drinking to excess at the table of the Lord, 1 Cor. xi. 21. Does the apostle exhort the Corinthian christians, on this account, to desert the holy communion? No: Just the contrary. "Let a man examine himself, and so let him eat of that bread and drink of that cup," 1 Cor. xi. 28. *i. e.* Let private christians, when they see abuses and disorderly behaviour in any of their brethren, take care not to fall into the same practices, but redouble their self-examination, and so partake of the Lord's supper.

If the attendance of some offenders were a good reason why persons properly qualified should withdraw, it is not easy to say to what lengths the argument might be extended. We are forbidden to keep company with fornicators, 1 Cor. v. 9. Now one way of doing so is by joining with them in public worship: does it follow then, that we are to forsake the public worship because some of the pretended worshippers are profane or sensual? Yet this argument is exactly similar to that which you offer, to excuse your non-attendance at the sacrament of the Lord's supper.

I actually knew a very ingenious and learned man, and once highly esteemed for his piety, who acted upon this principle, and would associate with no congregation of worshippers, because he could find none sufficiently pure. This man is now become a most pernicious character, employing all his talents in corrupting the principles of his readers.

An argument should be well weighed, and strongly suspected, which leads to this awful consequence, that a man may lawfully withdraw himself from any of the means of grace, especially that which was appointed by the authority of our dying Redeemer. He said to all his disciples, take ye and eat, take and drink ye all of this; do this in remembrance of me.

Let me, then, intreat you, my dear friend, not to depart from the Lord's table, from your brethren, from your heavenly food, though some false brethren may partake with you. Our blessed Lord well knew that Peter would presently deny him, and that Judas was actually deliberating how he might betray him, yet he

did not refuse to admit them to the first and most solemn celebration of this ordinance.

I have thus sent you my thoughts in writing, that you may, at your leisure, and with earnest prayer, consider and meditate upon a subject of so much importance to your comfort, your growth in grace, and your hopes of final happiness.

I am sensible that the example of your present misconduct has a great tendency to mislead others, and therefore, for their sakes as well as your own, I earnestly exhort you, as you love your own salvation, and desire the spiritual welfare of your brethren, to be a partaker of the holy communion.

LETTER OF BISHOP HORNE.

To the Editor,

Being a member of a synod, which has enjoined upon all its members to contribute to your magazine, I send you an original letter of Bishop Horne, which cannot fail to please those of your readers who value the manifestations of a strong and ardent piety, presented in a most easy and persuasive garb. Your's, &c.

P. H.

Mag. Coll. July 12th, 1755.

MY DEAREST CHARLES,

As it has pleased God, who orders every thing for the best, to separate us for a time, so that we cannot pass our hours together, as we used to do, in reading the holy scriptures, and talking one to another of the things God has done for us, and requires us to do for him, we have nothing left but to pray earnestly for each other, that we fall not into temptation, and communicate our thoughts in writing for the establishment of our faith. Be not discouraged, my beloved friend, at what has happened. It is not this, or that person, that has taken you from us, but he who orders and disposes all events according to his infinite wisdom and unbounded love. And this, you may depend upon it, is done for great and glorious purposes; at least for the trial of your own faith, that being more precious than gold, it may come out brighter from the furnace of temptation. There are two methods the enemy has of attacking the children of God, threatening and alluring. One of these the strength from above has enabled you to stand, and fear not but the same strength will make you more than conqueror over the other. The God who

delivered you out of the paws of the lion, and the bear, and the uncircumcised Philistine, will (if you continually pray to him) enable you to dash from your lips, untasted, the gilded cup of pleasure and vanity, now offered and pressed upon you by the world, to charm your faith to sleep, and rob you of the jewel of everlasting salvation. Oh keep a watchful eye upon this mother of fornication, and let her not bewitch you with her sorceries, as she does the kings and great ones of the earth. When you went from hence, the world, I know, had no charms for you; its cares, honours, and pleasures were as insipid to you, as the kingdom of God and his righteousness are to others: and when alone in your little garden, with a bible in your hand, no person, I am well assured, could more heartily subscribe that sentence of the blessed apostle, "Having food and raiment, let us be therewith content." This happy temper of mind, my dearest Charles, keep and hold fast. Remember it was formed upon thorough conviction and sound judgment, in the hours when you were best disposed to understand and settle the true value of things. Let not therefore any supposed highness of spirits, occasioned by wordly joys and pleasures, make you alter an opinion grounded upon the everlasting truth of the almighty God. For the world, whatever face it may put on, on this side of the water or the other, is nothing but fuel for the fire of vengeance. Remember that all the saints of God were strangers in the foreign country of this world, foreign indeed to the heirs of glory! they confessed themselves pilgrims and sojourners, without any possession, but a burying place. And, O remember (for it is worthy to be engraven with the point of a diamond upon your heart for ever!) that He who made the world and therefore best knew its true value, chose to have nothing from it, but its abuse and reproaches. Be strong, therefore, my much loved friend and brother, be strong, not in yourself, but in the Lord, and in the power of his might. Besides frequent ejaculations, whatever you are about, to the throne of grace, fail not, at any rate, to steal some portion of each day, for reading, meditation, and prayer. Read the blessed book, the fountain of all comfort, and apply by faith to yourself what you meet with there. Digest the heavenly food by meditation, and then turn it into prayer for its accomplishment in you. Forget not a daily examination of the state of your soul, that you may know what temptations are most prevailing, and wrestle with the Angel of the Covenant for a blessing on your endeavours to overcome them. Pray with the same earnestness you would have done, had you been with the three children in the fiery furnace. When you are assaulted by

pride, vanity, and lust, look down into the grave and see yourself the food of worms and serpents; when you are perplexed with doubt, fear, and anxiety, look up to heaven and see Jesus standing at the right hand of God. That this same Jesus, who is ever ready to succour them that are tempted, having been tempted himself with all the kingdoms of the world, and the glory of them, that he may preserve you unhurt and unspotted in the midst of this evil and adulterous generation, and present you faultless, in the robes of his perfect righteousness, before the presence of his Father with exceeding joy, is a prayer offered up in the same earnestness of supplication, with which he prays for his own soul, by, my dearest Charles,

Your affectionate brother in the faith of Christ,

O. HORNE.

To Mr. Charles Poynz,
Spa, Germany.

EVANDER AND THEODOSIA.

THE subsequent relation is taken from "Bean's Advice to a new married couple;" a work, which has obtained great celebrity in Great Britain, and which deserves a place in the library of every christian family. The book is, indeed, but little known on this side of the water; but the extract which we are about to make, will give no unfavourable impression of its merits, both as it regards the sentiments it contains, and the manner in which those sentiments are delivered. We cannot too earnestly recommend the present performance to the perusal of every one who wishes to form a just estimate of the duties belonging to the married state.

"EVANDER and THEODOSIA were both the offspring of pious parents. Their union was a natural one: it had all the qualities that accompany an attachment founded not merely on similarity of religious views. It was such an affection as they could neither suppress, nor direct to another object. But though their attachment was not produced by their religion, it was nourished by it. Whatever they saw in each other's person or temper to unite their hearts, was heightened by the satisfaction they had in each other's piety, and the consequent prospects of spending a harmonious life, and a blessed eternity together.

"Their hands were joined; and the delicate reserves that religion taught them hitherto to observe in each other's company

now being unnecessary, they entered on a state blessed with all the enjoyments that an unshackled affection could yield to minds seasoned with the benevolence and purity of christianity. Their equal regard to God diminished not one enjoyment in which a fond couple could share, but was, on the contrary, an additional source of pleasure. They "delighted in God," and they delighted in the society of each other.

"Their unanimity, their visible, though unstudied interchanges of kindness, their peace, and unaffected abstinence from whatever was immoral, had an assimilating influence on their family; and served to give considerable effect to that religious order they had established. The invisible world being in a great measure habitually before them, they both in their respective departments attended to those who were under them (whether children or servants) as having the charge of immortals.

"Such was their behaviour towards their children, that it seemed as if the training them for an *eternal* state was, in their views, the principal purpose for which divine Providence gave them an offspring; and to this business they applied themselves with pleasure. They began *early* with the infusion of religious ideas into the minds of their children, wisely limiting themselves, at first, to those few great principles which are the foundation of all religion. On these points, simple as they are, they did not expect to produce *conviction* in the infant mind. Yet they conceived, that one way to prevent the introduction of evil, was to pre-occupy the mind with that which is good. And it never came once into their thoughts, that they should be blamed for enforcing a truth on children, because the disciples were too young to see that truth in as clear a light as their instructors did. They had none of the quirks and refinements of sceptics in their method of education. They went to work in a straight forward way: what they had learned they taught: they trusted they knew "the way of salvation," and they endeavoured to lead their children in the same path.

"Impressed with the infinite importance of this part of a parent's duty, they *took pains* in it. To conduct a business of such consequence, in a desultory way, was, in their opinion, but a smaller degree of that criminality which neglects it entirely. It therefore did not content them, to inculcate religious ideas; they aimed, in dependence on God, to induce moral habits. The *genuine christian* as distinguished, not more from "the children of this world," than from those equivocal religionists, who seem to belong neither to the church nor to the world, was the model they

kept in their eye. To see this simple character in their children, to see them avowedly 'on the Lord's side,' yet free from all affectation; evidently desirous of living a useful life, yet neither vain nor obtrusive; was a hope they expected not to realize, without great pains taken on their part. They counted the cost and determined to pay it; hoping thereby to obtain that divine blessing on their endeavours, for which they constantly prayed; as fearing, from what they knew of the depravity of human nature, that, without it, their labours would fail of success.

"But this pious care was not confined to their children; it extended to every member of their family." "They had the reward of seeing the most blessed effects follow their ruling over their house in the fear of God. It was subject, like other houses, to mortality; but this event was softened by the manner in which it was met, both by those who departed and those who were called to give them up: the former being enabled to die rejoicing in the truths of that gospel which had been inculcated in the family; and the latter, to find a relief under the painful stroke that separated one friend from the other, in the well-grounded hope of meeting again in a better world.

"Among other events of this sort that interrupted the enjoyments of the family, was the death of Theodosia. I will not detail to you every particular of her last illness, but just present you with the concluding circumstances.

"Her disease was of the lingering kind; a circumstance of peculiar advantage, for manifesting the influence of religion in death. Evander approached her bed-side one morning as usual, to inquire how she had passed the night; to whom she replied in the following terms: 'Thank you, dear Evander. I should be glad for your sake to be able to say, I had a better night than usual. I know how such a report would gladden your heart, but I am not able to give such an account of myself. Indeed, I find myself going apace, and I had determined before I had the pleasure of seeing you this morning, to endeavour, before my illness renders me any weaker, to gratify a wish I have almost through life indulged. I have never felt much solicitude about the kind of death with which I might finish my course. One thing only I have been desirous of; it was, that I might not leave the world without being able to make such a declaration of the mercies of God, as might encourage those who are walking in his ways, and admonish those who are not.' She was going to tell her husband what was the wish she desired to gratify, but was interrupted by seeing the tide of grief suddenly rising in his breast. They grasp-

ed each other's hand, and some minutes were spent by them both in the silent indulgence of tears.

"When this effusion had in some measure subsided, she began: 'We have thought of this before; and I trust we shall both be sustained in this last conflict. To you, indeed, the hardest part of the trial is allotted. You love me; and therefore unworthy as I am of such a regard, you will feel a loss. I have, indeed, something here, for which I could think it worth while to live. It is you. It is my children. But there is One above, for whom I can willingly leave you all, dear as you are to me. I hope to be with him. Unworthy as I am of the least of his mercies, I trust I may warrantably rejoice in him, as the God of my salvation. I have endeavoured to know him. He has not suffered me to live in a state of indifference towards him. Grace has taught me what I am, and what I want. It has taught me to look for present peace and everlasting happiness, in making the mediation of a crucified Saviour the ground of my trust, and his example the pattern of my conduct; and that grace encourages me to hope for the forgiveness of my sins through his blood. In this hope of salvation through him, and the sense I have of my infinite obligations to the God of all grace, I rejoice in the prospect before me.

"I have a confidence in you, that sets me at ease with respect to the care necessary to be taken of my dear children; but above all, I am enabled to leave them with God. Thus have I little to lose, in comparison of what I have to gain, in leaving this world; but you, my dear Evander, have yet to maintain the christian conflict. Be, however, of good cheer. God is all-sufficient.

"You have often encouraged me in my religious course, permit me to make my last recompence to you in kind. God, I know, will bless you. He will keep you amidst the snares of life, direct you in all the labours and difficulties of the family, and support you in the last hour as he does me. Then shall we meet again. I do rejoice in this expectation.

"I thank you for all your tenderness, care, and kindness; for all your admonitions, reproofs, and counsels; for all the candour with which you have interpreted my failings. I am thankful for the example you have been enabled to set me, and for the care you have taken of my soul. You have watched over me in this respect, and I trust I shall have reason, as a creature designed for a future state, ever to bless God for bringing us together.' She meant to say more, but her affections weakened the power of utterance; and she withal saw it was too much at

present for Evander. He would have replied, but the occasion allowed him no command of himself. He would have prayed, and fell on his knees by her bed-side; but stopping in the middle of the first sentence, he wept and retired.

"Reflection and prayer in his closet, restored to him the power of supporting another interview with Theodosia. He rejoiced with her in the prospects of everlasting felicity. He thanked her for having so well filled up her station in life; and kneeling down, he blessed the Father of mercies, for having vouchsafed to them that knowledge of himself, the influence of which had hitherto sweetened their society, and now relieved them both under the pain of separation.

"When he had risen from his knees, Theodosia expressed a desire that all the family might be admitted into her chamber, when *Paternus*, their parish minister, should make his visit. 'For,' said she, 'our family worship has been one of my greatest enjoyments. I should like to join once more with all my household in this act; and if I leave it to another day it may not be practicable.' Not long after Paternus entered the room; to whom, after the customary inquiries were answered, the proposal of Theodosia was mentioned. Paternus was pleased with it.

"In a little time all were ready. Every domestic was admitted into the chamber. The servants were arranged at some distance from the bed, but in sight of Theodosia, who was raised by pillows, supported by two of her children. Paternus began by reading a portion of the fourteenth chapter of St. John's gospel, to which he added a few reflections, calculated to infuse into the minds of this little congregation a desire to 'die the death of the righteous.' They were preparing to conclude with a prayer, when they were desired, by Theodosia, still to keep their seats. 'Paternus,' said she, addressing herself to the minister, 'will you permit me to interrupt you for a few moments, while I declare, in the hearing of my family, my faith in that Redeemer whom you have preached unto us?' She was desired by Paternus to proceed.

"The testimony of a dying woman," continued she, "ought to have some weight with those who hear it. I here then declare, that nothing supports me in the prospect of an approaching eternity but faith in a crucified Saviour. On him alone I depend for salvation. On the merits of my Redeemer, I ground all my hope of future happiness. And this I declare, in presence of my husband, children, and servants, that they may remember

that what I professed through life, I rejoiced in, in death. Blessed Redeemer! accept my grateful acknowledgments of that love which led thee to die for me, and fit me to enter that society of glorified saints, who to eternity shall ascribe their salvation to him who loved them, and washed them from their sins in his own blood! Lord, I wait for thy salvation!" Paternus then kneeled down and prayed, and thus concluded the last act of family devotion in which Theodosia joined.

"Paternus retired. The servants, bathed in tears, were preparing to withdraw, but were desired to stay. Theodosia thought that an admonition from her, in her present circumstances, might impress their minds and be long remembered. She was unwilling that such an opportunity should be lost; but there was a native modesty in her that always led her to make towards her point by delicate approaches. She chose, therefore, to cover her intention; which she did, by calling first one, and then another of her servants, to her bed-side, and making those kind inquiries about their health, which seemed to be occasioned merely by their being for some time invisible to her through her confinement. When she had thus gone round with her inquiries, she began to speak of her own case. She told them of her supports, of the goodness of God, and the blessedness of religion. She admonished them, in the most affectionate terms, not to neglect religion, nor to be inattentive to the instructions of Paternus, to whose zeal, humility, and benevolence, she bore witness. She encouraged them to seek the kingdom of God, by referring them to that composure which they now saw in her, who knew not whether she had a day to live. 'Thus peaceful,' said she, 'will you be in the last hour, if you make it the main business of life to know and serve God. We may not all meet together again here; but be followers of Christ, and we shall meet around his throne in heaven."

THE CHARACTER OF THE PROPHETS.

[FROM BOGUE'S ESSAY.]

THE men, whom God has employed as instruments in providence, for accomplishing his designs, by changes among the nations of the earth, have often been the vilest of human kind. But when he has commissioned persons to act as his servants in revealing his will, and calling sinners to repentance and subjection, they have always been both like himself and their commission, wise and holy men. Such, on examination, will the character of

the prophets, both of the Old Testament and of the New, be found. If writings (and the description is confined to such as wrote a portion of these hallowed volumes) can furnish evidence of the intellectual and moral qualities of the authors, the palm of eminent wisdom and goodness must be given them. There is a superiority to evil principles and selfish ends. That they did not exercise the office for gain, is evident from the nature of their predictions. These were very often such as to be calculated to procure injuries instead of benefits; and a prison and death, instead of a life of ease and affluence. They did not, like the false prophets, flatter nobles and princes, and prophesy smooth things to sooth their passions, and confirm them in their ways; but frankly told the plain truth, when they knew it would be disagreeable in the extreme, and would endanger their own safety. Fame was not their object; they never sought it; and we seldom find them in courts or among the great, but to tell unpalatable truths. They had not the spirit of the world; nor did they view the scenes they exhibit with worldly eyes. Insensible to the charms of greatness, power, and earthly joys, they regard every object which is presented before them, only as it has respect to God, and man's subjection to him: for the honour of God, the kingdom of Christ, and the highest happiness of men are evidently the objects which bear sway within their hearts, and govern their conduct. They have occasion to mention all kinds of persons and things, and to represent all kinds of events: but it is easy to perceive that they are affected with them, only as they are connected with the grand system of the divine government, and as hindering or advancing the moral improvement of mankind.

EXPOSITIONS.

ZECHARIAH, CHAP. IV. AND REV. XI.

The prophet Zechariah was sent to the Jews, lately returned from the Babylonian captivity, with words of exhortation and encouragement.

The visions he records in the first four and in the sixth chapters, declare the certain restoration of their civil and ecclesiastical state, which was closely connected with the great promise to the house of David, that "the Messiah should be a king and priest on his throne," (Psalm cx. 4.) of whom all antecedent priests and rulers in Israel were types and forerunners. Joshua the high priest, and the heads of the captivity, (as the rabbins call

them) are said, chap. iii. 8. to be "men wondered at, or men of wonder," but the word signifies not only a wonder but also a sign or a type; they were "*typical men*," as bishop Chandler translates the phrase.

The Jewish nation was appointed of God to be a light of the world, and seems, in the chapter under consideration, to be represented by the golden candlestick, to which the two olive-trees ministered oil. The judicious Mr. Lowth understands here by these olive-trees (called ver. 14th, "The two anointed ones,") the kingdom and the priesthood; and so, chap. vi. 13. he says, "The kingdom (or regal power) and priesthood being joined in the same person, there shall be no more clashing of jurisdiction between those two offices, *represented by the two olive-trees*."

I make this statement for the purpose of submitting to you the light which, I think, it casts on what is prophesied in the eleventh chapter of the Revelation concerning the two witnesses, who are there said to be "*the two olive-trees*," referring, as I apprehend, to this passage in Zechariah. The civil and ecclesiastical functions may be termed witnesses of God, ("*my witnesses*,") inasmuch as from the beginning they are of divine appointment, and they prefigure, and testify of him, whose priesthood "is unchangeable," and whose "kingdom endureth for ever." During the patriarchal state, these functions were united in the first-born of the eldest house of a family or tribe, till the settlement of the Levitical economy, when the priesthood was fixed in the family of Aaron. But to return. These witnesses are said to be "clothed in sackcloth," contrary to what might have been expected under the christian dispensation; for it is during the period of the church's abode in the wilderness, (a period yet unexpired) that this state of abasement and humiliation, not of the men, but of the offices, is predicted. They are however yet styled "*the two candlesticks standing before the God of the earth;*" lights of the world, figures of him who is to come, offices of the anointed one; and though debased by human wickedness, or disfigured by human infirmity, they may not be injured with impunity (see ver. 5.). They have received power, which the event has proved, "to shut heaven that it rain not:" *i. e.* they have in some countries for ages deprived the people of the word of God and its public ministration; and they have by wars poured forth the blood of nations, or in prophetic language, "turned the waters into blood." These calamities, as permitted by God, are righteous chastisements of a guilty world, though the immediate authors are responsible to him for the use of their delegated powers: yet

the worst administration of civil and ecclesiastical authority will be found preferable to their total extinction, prefigured by the death of the two witnesses, who had more or less restrained the wickedness of the earth, (ver. 10.). This death, I apprehend, indicates, what may properly be termed, in the full and ultimate sense of the prophecies, the reign of Antichrist—successful opposition to the offices of the anointed one. This period is short, "three prophetic days and an half," (I think it synchronizes with the reign of the ten horns who "receive power *as* kings one hour with the beast.") The revival of the witnesses, and their assumption to heaven, I take to be what may not improperly be termed, the *glorification* of those offices in the person of the Messiah, which event is immediately announced by the trumpet of the seventh angel, and celebrated by the anthems of heaven.

Ch. Ob.

OF 1 COR. xi. 4. 7.

"*Every man praying or prophesying,* HAVING HIS HEAD COVERED, *dishonoureth his head; for a man* OUGHT NOT TO COVER HIS HEAD, *forasmuch as he is the image and glory of God.*"

THESE words of the apostle have been to me a subject of perplexity, since it is well known (as Dr. Whitby and others have proved) to have been the custom, not only among the Greeks and Romans, to appear in religious assemblies with their heads covered, but it is certain that the Jewish priests, by divine appointment, appeared thus, with a kind of turban (called bonnets, Exod. xxviii. 40.) during their sacred ministrations. However this difficulty seems to be removed by Dr. Doddridge (Fam. Exp. note, sect. 21. vol. 4.) who mentions a custom which prevailed in the synagogue, of the men wearing veils, and he supposes the Corinthians had adopted it out of regard to pharisaical traditions. Comparing this passage with that in the next epistle (chap. iii. 13, to the end,) I am led to conclude, that if veils were worn, it was only by those who ministered in the synagogue, and that they were used in commemoration of the veil of Moses, which covered the glory of his countenance when he spake with the people. *R. Menachem* on Ex. xxxiv. 33. says, "that the former ancients of Israel, at the reading of the book of the law, *covered their faces*, and said, he that heareth from the mouth of the reader is as he that heareth from the mouth of Moses." If this usage of the synagogue was introduced by the judaizing teachers into the Corinthian church, it was evidently done with a view to exalt the glory of the Mosaic dispensation, which accounts for the apostle's

reprehension of it in this epistle, and allusion to it in the next: here, as foreseeing the opposition of these Jewish zealots, he closes the subject by saying, "But if any man be contentious, *we* have no such custom, neither the churches of God." It also deserves to be considered, that no covering of the head, except that of the *veil*, has in any country been made the symbol of subjection; but the apostle argues from its being such for the propriety of women being veiled if they prayed or prophesied in a religious assembly; and we can hardly suppose that two different coverings of the head are meant to be expressed in the same passage.

P. S. Dr. Doddridge's version of 2 Cor. iv. 3, "*But if our gospel be under a veil too, it is veiled to those that are perishing,*" is evidently more consonant to the original, and agreeable to the context than our common translation, and tends to confirm the explanation above given. *Ch. Ob.*

ANECDOTE.

A REMARKABLE ANSWER TO PRAYER.

THE widow of a respectable clergyman, who was once settled in the county of Chester, (Penn.) was some years since afflicted with a distressing complaint in her mouth. She applied many remedies, and to several physicians, but to no effect. The disease increasing for two years, became at last very alarming, and she began to despair of a cure. She was induced, however, to make one effort more to obtain relief, and applied to a gentleman who had acquired considerable celebrity from the cure of such complaints. But upon examining her mouth, he told her, that the disease, he feared, was of a cancerous nature, and had progressed too far to be arrested by any medicine he could apply. She was much afflicted by the discouragement she met with, and returned home in great despondency. In this depressed state of mind, she retired to hold communion with that God, at whose throne she had often found comfort and joy; and in the overflowings of her soul, seemed taught to pray to the following effect: "Lord Jesus, wilt thou heal my mouth. Thou hast as much power now upon earth, as when thou wast upon earth." And that very night her disease disappeared, and her tongue, which had been nearly perforated in several places, by the corrosive nature of the complaint, was perfectly healed.

The writer of this narrative has had the account repeatedly from the lady herself, who is a person of unquestionable veracity and distinguished piety.

RELIGIOUS INTELLIGENCE.

On Thursday, the 15th of May, the General Assembly of the Presbyterian Church, in the United States, convened in the first presbyterian church in Philadelphia. The Moderator of the meeting, last year being prevented by sickness from attending, the Assembly was opened by the Rev. James Armstrong, Moderator of the Assembly held in the year 1804. The Rev. Dr. Samuel Miller was chosen Moderator.

The Assembly continued in session till Monday evening the 26th of May, when it was dissolved, and another required to meet in the same place on the third Thursday in May next, at 11 o'clock in the forenoon.

The deliberations of the Assembly were marked with intelligence, harmony, and christian affection. A variety of interesting subjects engaged their attention; and several important acts were passed, calculated to promote the peace and edification of the church of Christ, under the Assembly's jurisdiction.

On Monday, the 19th of May, according to a custom observed for several years past, the Assembly had a free conversation on the state of religion within their bounds. The result of this conversation appears in a summary of it, drawn up by a Committee appointed for the purpose, which will be published in our next. Suffice it at present to state, that this summary represents the church of Christ under the Assembly's care, in a flourishing condition; and that though general, yet will, it is hoped, refresh and gladden the hearts of all who love the Redeemer, and pray for the prosperity of his kingdom.

In the evening of the same day, the fourth Missionary sermon was preached, before the Assembly, in the second presbyterian church, by the Rev. Dr. E. Nott, President of Union College, in the state of New-York. The collection made on this occasion for Missionary purposes, including a note afterwards sent, amounted to more than 400 dollars. The sermon was extremely impressive, highly elegant, and well adapted to the occasion. It has been printed, and is for sale, at several of the bookstores in this city. The profits are devoted to the Missionary fund. This consideration, as well as the excellence of the sermon, it is hoped, will induce many to purchase it.

On Wednesday evening, May 21st, the Assembly held a concert prayer-meeting, for the revival of religion, and the enlargement of the Redeemer's kingdom. The Assembly have been for several years in this laudable practice of spending an evening in offering up supplications to God for the effusions of his Holy Spirit upon their churches in particular, and upon the world at large.

The report of the Committee of Missions to the General Assembly was long and interesting. Parts of it, and likewise parts of the journals of Missionaries, will appear in future numbers of this Magazine.

We are happy to inform our readers, that the Assembly have taken such measures with respect to the support of this Magazine, as will, we hope, call forth the aid of men respectable for their talents, piety, and stations. The following is a copy of their resolutions on the subject:

"The Committee of Missions having reported that, notwithstanding the resolutions of the last Assembly, in support of the Magazine, no considerable aid had been received; and the Assembly knowing that the Magazine, if well conducted and extensively circulated, will both edify the readers of it, and materially increase the Missionary fund:

"Resolved, that the resolutions of the last Assembly be renewed in the following words:

"Resolved, that it be recommended, and it is hereby earnestly recommended, to the presbyteries under the care of the General Assembly, to take measures for promoting subscriptions for the Assembly's Magazine. And as the continued existence of this Magazine, intended not only to entertain and instruct, but also to aid the Missionary fund, will depend on a constant supply of suitable materials for the work:

"Resolved, that the presbyteries enjoin it on their members, to use their endeavours to procure, and forward to the editor, Mr. William P. Farrand, suitable communications for this Magazine, especially of the original kind."

Moreover, the Assembly desirous to do all in their power to support the Magazine, and to give to it that interest and character which it ought to possess,

"Resolved, further, that a Committee be appointed to furnish original materials for the Magazine, and forward them, from

time to time, to the editor, Mr. William P. Farrand.

"Resolved, that the Committe for the ensuing year consist of the following persons:

The Rev. Dr. Macwhorter; Dr. Samuel S. Smith, President of the College of New-Jersey; Dr. Davidson, President of Carlisle College: Dr. E Nott, President of Union College; Mr. Kollock, Professor of Divinity in the College of New-Jersey; Mr. Alexander, President of Prince Edward College; Dr. Blair; Dr. Muir; Dr. M'Knight; Dr. King, of Carlisle Presbytery; Dr. Miller; Dr. Milledoler; the Rev. Edward D. Griffin; Mr. Richards; Mr. Samuel Porter, of Redstone Presbytery; Mr. Authur; Mr. Clark; Mr. Ingles; Mr. Coe; Mr. Isaac Lewis, Hudson Presbytery; Mr. Baxter, of Lexington; Mr. Freeman; Mr. M'Millin, Ohio Presbytery; Mr. Findley; Mr. John E. Latta; Mr. Blatchford; Mr. Lisle, Winchester; Mr. James Hughes; Mr. David Bogart.

"Ordered, that their names be published on the cover of every number of the Magazine.

"Ordered also, that the names of the Committee who, in conjunction with the Editor, collect, revise, and arrange the materials, be likewise published with their respective numbers."

Extract from the Report of the Directors of the Missionary Society, to their eleventh general meeting, held in London, on the 8th, 9th, and 10th of May.

[*Continued from page* 197.]

CHINA.

The Directors now proceed to a subject which has for a considerable time engaged their attention, and which, as a Missionary undertaking, will probably be deemed of unequalled magnitude and importance; they refer to a resolution which they have formed of attempting a translation of the holy scriptures into the Chinese language, as a measure, preparatory to the introduction of a mission to that empire.

It is unnecessary in this report to expatiate on this interesting topic. The immense population of China, and the deplorable darkness by which it is enveloped, are so generally known, that it may be reasonably expected that any well formed plan for the communication of divine truth to that country, will find a powerful advocate in the breast of every christian.

It is of infinite importance, however, that those who superintend or direct a measure, so intimately connected with the future interests of christianity in the empire, should proceed in its execution on such principles as, with the blessing of God, may be likely to convey the pure oracles of truth, unalloyed with error or mistake. In order to which, it appears requisite in the first place, that the individuals who are to be employed should be themselves well grounded in those views of the christian doctrine, which by evangelical believers are generally considered as derived from the word of God. It is also of high importance that they should previously possess a knowledge of the language adequate to the undertaking. Without the combination of these qualifications no translation of the scriptures can prove satisfactory to the religious public. With these principles in view, the Directors wish to proceed in the selection of suitable instruments to be employed, and in the situation best adapted for the acquirement of the language. On this latter point, they are so much under the control of circumstances, as to render it inexpedient to fix on any specific plan, so as absolutely to exclude the exercise of discretion on the part of the missionaries: they have, however, considerable reason to believe that at the Prince of Wales's Island, they will find the most eligible station for every purpose of a preparatory nature, and it may be proper to mention some of those considerations on which this opinion is founded.

The liberal principles on which its government is conducted is of prime importance. It is a free port, open to all nations, (unless with the exception of the French) and prudent, well disposed missionaries would here pursue their peaceful labours without interruption, as no place admits of more freedom either of a civil or religious nature than this. It is also a circumstance of equal moment, that nearly one half of the population consists of an industrious colony of Chinese, to whose activity much of the prosperity of the island may be ascribed; it is therefore highly probable not only that the language may be acquired, but that a mission to China may actually commence here, and instruments be raised up not only to suggest the best plan of action, but also to assist in its introduction into various parts of that great empire; for its intercourse therewith is easy and frequent, it being not more than ten days sail; it is also the great depot for the produce of

the Eastern Islands, and the Company's regular ships bound to China endeavour to call there in their way; it is likewise the resort of the country ships from Bengal, Siam, Pegu, Madras, and Batavia.

In relation then to this great object, the translation of the scriptures into the Chinese language, with a view towards a mission to China, the Directors conclude, for the above reasons, that the Prince of Wales's Island presents a desirable station. There are also some collateral objects, highly interesting to the cause of Christ, which seem to be connected with this situation, and capable of being pursued at the same time, and by the same instruments; particularly the Malay nations, containing an immense population in numerous islands from the Bay of Bengal, to the coast of New Guinea. The Malay language, which is considered as the Italian of the East, may be easily acquired in a short time, and become the medium of great and extensive usefulness. These people are acquainted with letters, and thus, by means of a small printing press, the views of the missionaries may be explained, religious tracts circulated, the holy scriptures translated, and future missions prepared: so extensive and encouraging are the openings of providence, connected with this station. May they be improved with wisdom and zeal on our part, and attended with the Divine benediction in an abundant degree. The society will perceive that on account of the importance of the measure, the length of time requisite to obtain a perfect knowledge of the Chinese language, and the uncertainty of human life, this great work should not be confided to less than three or four able missionaries; as yet, one only is appointed to this service. The Directors earnestly pray that the great Head of the church would incline the heart of others to come forward; they also look to christian societies, and on this occasion, especially, to evangelical seminaries, for persons, who to the radical qualifications of a missionary, unite a facility in the acquisition of languages, and who may thus be peculiarly fitted for a service so distinguished and useful in the christian church.

The society, desirous of furnishing future missions with tried and able instruments, have, for some years past, supported a number of young men at the seminary at Gosport, under the tuition of our highly valued brother, Mr. Bogue. To this establishment we owe some of those missionaries which are already gone forth to the heathen, and of whose talents and piety we form the most favourable judgment. The Directors regret much that so few persons have hitherto offered themselves as candidates for missionary services, especially when the great advantages which this seminary offers, as preparatory to the work, are so easy of access. From the small number of young men, in this school of the prophets, it pleased the Lord to deprive us of one, a few months since. Mr. Owen, a promising and devoted missionary, was suddenly removed by death, at the close of a day, which, as usual, had been employed in useful studies and exertions. The Directors lament their loss, and entreat the Lord to repair it by the introduction of others equally pious and devoted. There are now at Gosport only six students: these, however, are diligently engaged in appropriate studies, and some of them will soon be at liberty to enter upon the great work, particularly, Mr. Frey, one of the children of Abraham, and now, by grace, walking in the steps of that great father of the faithful. When Mr. Frey was first taken under the patronage of the society, it was expected that his services would be devoted to the heathen in Africa. But it is with peculiar satisfaction that the Directors concur in the desire expressed by Mr Frey to communicate to his brethren, the knowledge of Christ, and to be the means of removing from their hearts that veil of ignorance and unbelief, which for so many ages has hidden from them the glories of the gospel dispensation; they are thankful to the providence of God, who has furnished them with an instrument so much adapted to this important occasion. None can so well enter into the feelings, the principles, and the strong prejudices of a Jew, as one who has himself been educated in that religion, and has also been converted to the faith of the gospel: None can be expected to commiserate with such strong sympathy their moral state, or devote himself to their relief with more sincere and ardent solicitude, than one of their own nation, who has himself been melted into contrition by looking unto him whom their fathers pierced. It will also be a source of satisfaction to the society, that a ministry is thus to be opened, which is immediately and specifically addressed to the ancient people of God, and thus a commencement made towards the discharge of that immense debt of obligation and gratitude, which christians are under to the Jews, as the medium through which they have received the inestimable gift of the sacred oracles. The degree of success which may ultimately arise out of

this endeavour to promote their conversion, we cheerfully refer to Him whose wise and sovereign purpose has connected the salvation of Israel, with the fulness of the gentiles; and thus held out the encouraging intimation that the extensive communication of the gospel to the heathen, is the signal which invites the exertions of christians in favour of the Jews also. If this humble attempt should become the occasion of impressing more generally upon the hearts of christians, their duty with respect to this people; if it should excite more solemn and stated prayers for their conversion; if it should lead to more general and enlarged measures to promote this end, we shall unite in thankfulness to Him, who despises not the day of small things. The mode of proceeding and the station where Mr. Frey is to commence his ministry, are subjects which will shortly occupy our particular attention; and we trust that our christian friends will bear this object on their minds in their most sacred moments.

It would afford the most cordial satisfaction to the Directors, to see a larger number of godly young men offering themselves to the service of our adorable Saviour, in the extension of his kingdom among the heathen. From the number, the piety, and the zeal of our congregations, it might have been expected that many, very many, would have become candidates for this honourable work, yea many more than the society could possibly employ; but they still find the labourers few, though the harvest be plenteous: they not only join with all their fellow christians, in imploring the Lord of the harvest, more copiously to pour out his Holy Spirit on the churches, powerfully constraining a host of willing labourers to say, "Here are we, send us;" but they also earnestly recommend it to their reverend brethren to encourage and stimulate, by their animated exhortations and missionary fervor, persons in their connexions, of piety and talents, to come forward to the help of the Lord against the mighty, for they are assured that it is not so much a want of zeal as a want of information on this head that keeps them back; and that a proper representation of the great variety of countries in which the gospel is needed, to which easy access may be obtained, where protection may be expected, and where the prospect of success is flattering, would incline many to press to the work, especially when they are informed that in the missionary seminary, they may probably acquire that degree of fitness for the work, an apprehension of the want of which, at present, operates as a discouragement, and keeps them back.

The Directors having thus stated the principal occurrences and engagements of the past year, with the prospects that are opening on the Society, conclude their report with thankfulness to their God and your God, for the help hitherto afforded, and the encouragement with which he has favoured them. They trust, the Society will be enabled to press forward with increasing ardour in the glorious cause. What God hath wrought, connected with the consideration of the greater things he has promised, and in the fulfilment of which he will make use of the instrumentality of men, are sufficient to engage our hearts, our hands, our substance, our influence, our example, our all for the glory of Christ, and the salvation of men.

The Rev. Messrs. John Paterson, and Ebenezer Henderson, were last year appointed Missionaries from Scotland to India. On their way to India they were providentially stopped at Copenhagen, for the winter, not being able to get a passage. While there, the following letters were received from them by their friends. The first exhibits to the christian reader a most lamentable account of the state of religion in Denmark; but the last is calculated to inspire the hope, that the darkness which has heretofore overspread that portion of Europe will soon be dissipated, and succeeded by the light of the sun of righteousness.

Copenhagen, Sept. 17, 1805.

DEAR BROTHER,

THROUGH the loving kindness of the Lord, who hath watched over us to do us good, we can say, that since the time we left you we have lacked nothing, except it be the society of our christian brethren; and even this hath been amply supplied by our kind and Almighty Friend, "who sticketh closer than a brother." Here we are surrounded with thousands; but where to find a friend of Jesus we know not. Satan has his seat here. The Lord's day is profaned in the most open manner; the greater part of the people attend to their work; the shops in general are open, and traffic is carried on, even in the streets. What of their religion we saw, seemed to us to be altogether foreign to the simplicity which is in Christ Jesus. These things

taken together, made us deeply concerned for the lamentable state of the people in this place; nevertheless, we hope the Lord has a remnant here, according to the election of grace. We earnestly wish to have an opportunity of being useful during the short time we are to be here; but what means to use, in order to attain this, we are quite uncertain. We understand there is no English preacher here, though there are a considerable number who understand nothing but the English language. We are not without hope that this circumstance may be the means of opening a door of usefulness for us, at least among our countrymen. We have already given away a few tracts, and have the prospect of distributing a number more. We have been making inquiry about the probable expense of having a tract published in the Danish language; and we hope this will be obtained at a moderate expense, which we have no doubt our friends at home will cheerfully defray. Thus, though our hearts be as much as ever fixed on preaching the gospel to the poor Hindoos in India, we conceive it our duty to be missionaries wherever the Lord is pleased to cast our lot, however short our stay in that particular place may be. In this way it was that the gospel was introduced at Ephesus by Paul, while he tarried there a few days in his way from Corinth to Jerusalem, (Acts xviii. 18—23). In like manner it was introduced at Athens, while Paul tarried there a few days for his brethren, (chap. xvii. 16—34). May the Lord make our stay here productive of like good to the souls of men! His hand is not shortened that it cannot save, nor his ear heavy that it cannot hear. Let us give him no rest till he make Jerusalem a praise in the whole earth.

JOHN PATERSON.
EBEN. HENDERSON.

Copenhagen, Dec. 6, 1805.

You will, no doubt, have heard from our friends in Scotland, that we are detained in this country during the winter: all the places in the packet being bespoke before we got forward.

The man of the world would impute this to bad fortune; but the christian knows that it is of the Lord: as he is convinced, that not so much as a hair of his head can fall to the ground without his Father's knowledge. The hand of the Lord appears evidently in our detention here. There are many English both in this city and at Elsineur (about twenty-eight miles distant) who were entirely destitute of the means of salvation. The Lord, in a most remarkable way, has opened a door for us to preach the gospel in both places.

Here we have a considerable congregation, composed wholly of the genteel class of people, who hear with great attention; and we expect to have a good meeting at Elsineur also. At both places, some of the natives, who understand the English language, attend. How wonderful are the ways of God! It would seem that he had intentions of mercy towards these people; probably, some of his ransomed people to bring in; and however urgent we were to get to India, we must stop and do something for the glory of his great name in this country. Surely, it becomes us to say, "Thy will be done!"

What a blessing it is, that since, in his providence, we are detained, we are not to be idle! nothing could have been a greater hardship to us than this. We hope, our preaching in this place will be the means of opening a door for some to succeed us; and may ultimately lead to the formation of a church of Christ here and at Elsineur, which would be an unspeakable blessing to this country at large, as it might lead to the diffusion of the gospel among the natives, who are awfully indifferent about religion!

We have got two tracts translated into the Danish language. We have printed 2000 copies of "The One Thing needful," a small tract of eight pages; and 1000 of "Fuller's Great Question answered." The people receive them readily; and so far as we can learn, read them with attention. May the Lord attend the dispersion of these tracts with a blessing to the souls of many!

The effects produced by such means are not likely to be known till that day when every secret thing shall be brought to light. How will we then be astonished and overjoyed to find some on the right hand of the Judge, who were brought to Jesus by an occasional sermon preached by us in this or that place!—others, whose attention was first led to divine things by a conversation we had with them when travelling in company on such a road! and others, who were awakened by some small tract we put into their hands! Blessed prospect! ought it not to make us more diligent, and prevent us from thinking that our labours are in vain, because we do not see the effects of them at present!

We heard that there was an appearance of good being done among the Jews in London. This filled us with joy, as it must do every child of God. To hear of the conversion of any sinner is pleasant; but to hear of the conversion of a Jew is peculiarly so! The time, I hope, is fast approaching, when the Lord, according to his promise, will gather the dispersed of Israel, and the outcasts of Judah, to himself, from the ends of the earth. There are some thousands of Jews in this city. We have wished much to be useful to them while in this place, but did not know how to obtain our desire. The Lord, I hope, has begun to open a door of usefulness to them also; as, to our surprise, we find that some of them had been hearing us the two last sabbaths. I trust this also is of the Lord. It is easy with him to make them attend to the preaching of the gospel, and make them receive the truth in the love thereof. We are too apt to despair of the conversion of the Jews; but we ought to remember, that the gospel is the same now as in the days of our Lord and his apostles; and we know what wonders it effected among them at that period. We often complain of their unbelief; but it deserves consideration, how far their infidelity is owing to the want of faith in the Lord's own people. "Only believe, and ye shall see the salvation of God." Let us be no more faithless then, but believing.

J. PATERSON.

OBITUARY.

DIED, at Carlisle, on the morning of the 20th instant, Mrs. Davidson, wife of the Rev. Dr. Robert Davidson, principal of Dickinson College.

The death of this excellent woman was occasioned in the following singular and melancholy manner.

Dr. and Mrs. Davidson went in their chaise on a visit to Col. William Chambers', about three miles from Carlisle; and on their return, about half a mile from the colonel's house, the horse started, overset the chaise, and ran into the woods, which being thick, the chaise was soon broken to pieces. The consequences were deplorable; the doctor and his wife were found, by some person, at a small distance from each other, the doctor's left arm was broken, his left eye very much injured, and Mrs. Davidson's ancle dislocated.

The doctor has ever since been confined to his bed, but is recovering rapidly, and will, we trust, soon be able to resume his pastoral and collegiate duties.

From the moment of the misfortune, Mrs. Davidson continued in a delirium. From the time she recovered her voice, she was always under the influence of the idea, that she was in the instant of falling from the chaise; and her continued cry was, "Save me! catch me!" until after seven days of this painful existence, without sustenance, every exertion having been made by the physicians of the place for her recovery, she expired.

Died on the first of December last, at the Episcopal Palace in the city of Kilkenny, Ireland, in the 77th year of his age, the Right Rev. HUGH HAMILTON, D D. F. R. S and M. R. I. A. Lord Bishop of Ossory. He was born on the 26th of March 1729, entered Trinity College, Dublin, in the year 1742, obtained a fellowship in 1751, and was elected professor of natural philosophy in 1759. He was appointed Dean of Armagh in 1768, consecrated Bishop of Clonfert in 1796, and translated to Ossory in 1798.

His writings in several branches of science justly rank him among the brightest ornaments of the University of which he was a member. His philosophical works, in particular, discover a most acute and penetrating genius, and a mind capable of the deepest research; and his argument to demonstrate "*A Priori*," the existence and attributes of God, is an illustrious proof of the intense, and successful application of his talents, to refute the pernicious sophistry of infidel philosophers.

As a minister of the gospel, he was a steady supporter of the great doctrines contained in the scriptures; and in the several important offices which he filled in his profession, he evinced a pious zeal for the glory of God, and the salvation of souls. The unassuming meekness of his disposition, easiness of access, and unaffected urbanity of deportment, endeared him particularly to his clergy, and conciliated the esteem of all who knew him. The

various charitable institutions of a public nature in the city where he resided, found in him a most active and liberal friend, and the deep and general sorrow occasioned by his death, among the numerous poor of a populous and extensive district with which he was surrounded, bore the most expressive testimony to his unceasing private beneficence.

After a life spent in the exemplary discharge of public and private duties, he beheld the approach of death with truly christian resignation; and in his last hours, when all worldly honours were eclipsed by the nearer prospect of a crown of glory, looking with unshaken confidence and lively faith to the Saviour of sinners, he was enabled to rejoice in the Lord, and to joy in the God of his salvation.

DIED IN ENGLAND, DURING JANUARY AND FEBRUARY LAST.

A FINE child, upwards of two years old, belonging to Mr. Bleinham, of Bond st. (Lond) being at nurse at Blackheath, fell into a well in the garden, and was drowned, it having no cover or fence. The father and mother, on the day before Christmas-day, when visiting the child, foresaw the danger, took dimensions for a cover, and sent it by the coach on the 26th, but the accident had happened before its arrival.

—

BURNT to death, Mrs. GROOCH, of Sloane-square, mother to the Lady of the Bishop of Bath and Wells.

—

AT Cawthorne, near Barnsley, in her 18th year, MARTHA MELLOR, who was shot by Samuel Ibbotson, a boy 12 years old. Having gone into the house where the girl was, he took up a gun, but was desired to lay it down immediately, which he did; but shortly afterwards took it up again, and seeing the girl in another room, said he would shoot her, which he immediately did.

—

REV. MATTHEW THOMPSON, rector of Bradfield and Mistley, Essex, and in the commission of the peace for that county. He was invited, with a party, to dine with Col. Rigby, at Mistley; when the company were informed that dinner was ready, Mr Thompson, in the act of rising to go into the dining-room, fell down, and expired immediately, leaving a wife and eleven children to lament his sudden departure.

—

DURING the funeral procession of lord Nelson's remains on the river, a lady of the name of BAYNE, was so affected at the scene, that she fell into hysterics, and died in a few minutes.

—

AGED 70, of a mortification in his foot, occasioned by cutting a toe-nail to the quick, Mr. ABRAHAM PARKINSON, of Leeds, formerly a liquor-merchant, but had retired from business.

—

Mr. HOUGHTON, shoemaker, at Bury, St. Edmund's. He was in apparent good health, chopping a faggot, the same afternoon, when he accidently cut one of his fingers, and, on his wife's expressing a wish to dress it, he said, "Never mind, my dear; what is this wound compared to Lord Nelson's!" and immediately fell down in an apoplectic fit, from which he never recovered to utter another sentence.

—

At Ashe, near Basingstoke, Hants, aged 60, the Rev. GEORGE LEFROY, rector of that parish, and of Compton, Surrey.

—

MRS. RAMSEY, wife of Mr. William R. of Belfast, in Ireland. Her death was occasioned by taking a large quantity of laudanum in mistake.

POETRY.

AN ADDRESS TO THE DEITY.

GOD of my life and Author of my days!
Permit my feeble voice to lisp thy praise;
And trembling, take upon a mortal tongue
That hallow'd Name to harps of seraphs sung.
Yet here the brightest seraphs could no more
Than hide their faces, tremble, and adore.
Worms, angels, men, in every different sphere
Are equal* all, for all are nothing here.

* "Are equal all," a strong expression to signify the *infinite* difference between *creatures*, and the *Creator*.

All nature faints beneath the mighty Name,
Which nature's works through all her parts proclaim.
I feel that Name my inmost thoughts control,
And breathe an awful stillness through my soul.
As by a charm, the waves of grief subside;
Impetuous passion stops her headlong tide;
At thy felt presence all emotions cease,
And my hush'd spirit finds a sudden peace,
Till every earthly thought within me dies,
And earth's gay pageants vanish from my eyes.
Till all my sense is lost in infinite,
And one vast object fills my aching sight.

But soon, alas! this holy calm is broke;
My soul submits to wear her wonted yoke;
With shackled pinions strives to soar in vain,
And mingles with the dross of earth again.
But He, our gracious Master, kind as just,
Knowing our frame, remembers man is dust.
His Spirit, ever brooding o'er our mind,
Sees the first wish to better hopes inclin'd.
Marks the young dawn of every virtuous aim,
And fans the smoking flax into a flame.
His ears are open to the softest cry;
His grace descends to meet the lifted eye.
He reads the language of a silent tear,
And sighs are incense from a heart sincere.
Such are the vows, the sacrifice I give;
Accept the vow, and bid the suppliant live:
From each terrestrial bondage set me free,
Still every wish that centres not in Thee;
Bid my fond hopes, my vain disquiets cease,
And point my path to everlasting peace.

If the soft hand of winning pleasure leads
By living waters, and through flowery meads,
When all is smiling, tranquil, and serene,
And vernal beauty paints the flattering scene;
Oh! teach me to elude each latent snare,
And whisper to my sliding heart—Beware!

If friendless, in a vale of tears I stray,
Where briars wound, and thorns perplex my way.
Still let my steady soul thy goodness see,
And with strong confidence lay hold on thee;
With equal eye my various lot receive,
Resign'd to die or resolute to live;
Prepar'd to kiss the sceptre or the rod,
While God is seen in all and all in God.
I read his awful name, emblazon'd high,
With golden letters on the illumin'd sky;
Nor less the mystic characters I see,
Wrought in each flower, inscrib'd on every tree.
In every leaf that trembles to the breeze,
I hear the voice of God among the trees;
With thee in shady solitudes I walk,
With thee in busy crowded cities talk,
In every creature own thy forming power,
In each event thy providence adore.

Thy hopes shall animate my drooping soul,
Thy precepts guide me, and thy fear control.
Thus shall I rest, unmov'd by all alarms,
Secure within the temple of thine arms.
From anxious cares, from gloomy terrors free,
And feel myself omnipotent in Thee.
Then when the last, the closing hour draws nigh,
And earth recedes before my swimming eye;
When trembling on the doubtful edge of fate
I stand and stretch my view to either state,
Teach me to quit this transitory scene,
With decent triumph and a look serene;
Teach me to fix my ardent hopes on high,
And having liv'd to thee, in thee to die.